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FRIENDS' MISCELLANY:

BEING A

COLLECTION OF ESSAYS AND FRAGMENTS,

**BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE,
AND HISTORICAL,**

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE
IN REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY
INDIVIDUALS, AND TO RESCUE FROM OBLIVION, THOSE
MANUSCRIPTS LEFT BY THEM WHICH MAY BE
USEFUL TO SURVIVORS.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain, that nothing be lost.
John, vi. 12.

EDITED BY
JOHN AND ISAAC COMLY, BYBERRY.

VOL. I.

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FRIENDS' MISCELLANY.

The memory of the just is blessed.—*Prov. x. 7.*

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John, vi. 12.

No. 1.

FOURTH MONTH, 1881.

VOL. I.

PROSPECTUS.

WHEN great multitudes flocked to Jesus, with intense desires to see the miracles which he wrought, to be healed of their diseases, or to derive instruction from the heavenly and benign doctrines which he preached, we are informed he “was moved with compassion towards them, because they were as sheep not having a shepherd.” In a wilderness country, where many of them had come from far and were unprovided with the means of bodily sustenance, it must have manifested great sincerity in them to continue for three days, when they had nothing to eat. Under such circumstances, inquiry was made among the disciples respecting their stock of provisions, which was found to consist of a very few barley loaves and some small fishes. “But what are they among so many?” was a natural question in reply to the direction of the master—“Give ye them to eat.” After the necessary preparation of the company, divided into classes of hundreds and of fifties, Jesus “took the loaves, and looking up to heaven, he blessed, and brake, and gave to the disciples to set before the multitude, and they did all eat and were filled.”

In these memorable circumstances, divine love and condescension were conspicuously manifested to the

people. By the blessing of heaven, a few barley loaves and small fishes were made sufficient to satisfy the various appetites of thousands; and an evidence was furnished by this display of divine power, in the miracle which Jesus did, so that testimony was given, "This is of a truth that Prophet that should come into the world."

But the work of the disciples was not finished, when, on this occasion, they had distributed to the people as much as they then stood in need of; a further service remained as an important lesson of divine economy, in making provision for others who stood in need. Hence the prudent charge to "gather up the fragments that remain, that nothing be lost."

Believing that at this day there are great multitudes of seeking, inquiring minds, towards whom Divine compassion is extended;—apprehending also, that many of these may be as in a wilderness state, or as sheep not yet gathered into the fold of settlement and peace, under the guidance and direction of the one heavenly Shepherd;—and being fully persuaded that Divine Goodness still makes use of instrumental means, to bless and to satisfy the hungry soul with good things, as well as immediately to feed his children with the bread of life;—sensible also that many valuable "fragments" have been left by such, as have been removed from works to rewards, and remain as testimonials of their living experience of the substance of things hoped for, and of their having partaken of that heavenly bread or soul-sustaining nourishment, which many sincere minds are now hungering after;—there has appeared to be a service required of some, in the present day, to "gather up the fragments that remain" of the examples, the experiences, the labours and con-

cerns of those who have shone as lights in the world, by their devotedness to the cause and testimony of Truth, their zeal and care in promoting the happiness of the human family, and advancing the principles of peace on earth and good-will amongst men.

Among these "fragments" it is apprehended there are many valuable manuscripts "that remain" unpublished, and which are consequently in danger of being "lost," or confined to a very limited sphere of usefulness. Among which are, biographical memoirs of exemplary characters, in the form of Testimonies or Memorials, drawn up either by individuals or meetings, which might be profitable to survivors, if brought into more general view. Narratives of travels, or memorandums that have been penned by way of journals or diaries, of the exercises, trials, probations, and experiences of dedicated minds. Letters, epistles, or essays, of interesting and instructive tendency, developing the views and characters of the writers, and exhibiting portraits of mind, far more valuable than personal likenesses. Historical sketches, particularly of the society of Friends, illustrating the origin and settlement of meetings for worship and discipline, the spreading of Friends' principles, and the advancement of the testimonies of Truth; the progress of light and knowledge in the improvement of schools, the order and discipline of our religious society, and the examples and labours of those who have been instrumental in promoting the work of reformation; and "who being dead," may yet speak the language of encouragement to others to go and do likewise.

It is believed that a judicious compilation of essays and materials of these descriptions, might form a periodical publication, that would be profitable to be in-

introduced into the families of Friends, and among the rising generation. And although to the refinements of polite literature, some of these fragments may appear in a simple or antiquated dress, yet to the sincere seeking mind, they may prove as the barley loaves and fishes that satisfied the multitude in the wilderness; more especially to those, who, looking up to heaven for instruction, have become acquainted with the Divine Monitor within, that teaches as never man taught.

Thus might opportunity be furnished for rescuing from oblivion, and holding up to the view of survivors, the names, the sentiments, and the enlightened views of many worthy members of society, who are yet remembered by some with affectionate interest, as way-marks to their cotemporaries, and benefactors of the poor, but whose works and labours of love are in danger of being forgotten. Their descendants also may hereby be stimulated and encouraged to follow the footsteps of their pious ancestors, whose example and counsel may yet prove as bread cast upon the waters, and thus be found useful to their children after many days.

In gathering up the fragments that remain, that nothing may be lost, which might contribute to the benefit, the instruction, and the improvement or confirmation of the sincere hearted, who are hungering after substantial food for the mind, a hope is entertained, that encouragement may be derived from the remembrance of the widow's mite that she cast into the treasury or common stock, and the testimony of approbation uttered on that occasion. It is apprehended that there are materials of the characters alluded to, remaining in the possession of many Friends, who would not only be gratified by perusing a work

of this nature, but also feel a willingness to contribute to the comfort and improvement of others, especially the poor, the destitute, the solitary and afflicted, as well as the large circle of interesting young people, now rising up into active life, and who must shortly fill those important stations, and perform the requisite duties in the various departments and relations of social and religious order, on the right occupancy and faithful discharge of which, under the Divine blessing, the welfare and advancement of society materially depend.

The present Number is designed as the commencement of a series of like character, size, type, &c., to be issued about once a month, if sufficient approbation and encouragement be given. The work will be so paged that eight numbers will form a volume, with a title page and index. J. & I. COMLY.

JOHN WOOLMAN'S LETTERS.

To a Friend.

BELOVED FRIEND,

Since our last conversation, I have felt an increase of brotherly love, and therein a liberty to hint further to thee, how, at different times for years past, things have wrought on my mind, respecting high living.

First. In some afflicting seasons abroad, as I have sat in meetings, with desires to attend singly on the pure gift, I have felt, that amongst my brethren grievously entangled in expensive customs, the Lord had a work for some to do, by exempling others in the simplicity as it is in Christ. 2 Cor. xi. 3. And as I have seen, that a view to live high, hath been a

stumbling block,—and that what some appeared to aim at, was no higher than many, esteemed of the foremost rank in our society, lived;—there hath been a labour upon me, that in this respect, *the way may be cast up; and the stumbling-block taken out of the way of the people.* Isa. lviii. 14. And here, the inexpressible love of Christ, in denying himself, and enduring grief for our sakes, is often before me, as an example for us to follow, in denying ourselves of things pleasant to our natural inclinations, that we may example others in the pure Christian life, in our age.

Second. In regard to thieves, I have had many serious thoughts, and often been jealous over myself, lest by withholding from a poor man, what our heavenly Father may intend for him, through me, I should lay a temptation in his way, to steal: and I have often felt a care, that no desire for riches, or outward greatness, may prompt me to get that in my house, which may create envy, and increase this difficulty.

Third. I have sometimes wrote wills for people, when sick, and expecting soon to leave their families, and who had but little to divide among their children: and I have so far felt a brotherly sympathy, that their cares have become mine, in regard to a comfortable living for them. And here, expensive customs have often made the prospect less clear. Expensive customs, on such occasions, have often affected me with sadness.

Fourth. The manner of taking possession of the silver mines, south-westward,—the conduct of the conquerors toward the natives,—and the miserable toil of many of our fellow creatures, in those mines;

have often been the subjects of my thoughts. And though I sometimes handle silver and gold as a currency, my so doing, is at times, attended with pensiveness, and a care that my ears may not be stopped against further instructions. I often think on the fruitfulness of the soil, where we live,—the care that hath been taken to agree with the former owners, the natives,—and the conveniences this land affords for our use,—and on the numerous oppressions there are in many places;—and I feel a care that my cravings may be rightly bounded, and that no wandering desire may lead me so to *strengthen the hands of the wicked, as to partake of their sins.* 1 Tim. v. 22.

Fifth. In conversing at times with some well-disposed Friends, who have been long pressed with poverty, I have thought that some outward help, more than I believed myself a steward to communicate, might be a blessing to them. And at such times, the expenses that might be saved amongst some of my brethren, without any real inconvenience to them, hath often been brought to my mind; nor have I believed myself clear, without speaking at times, publicly, concerning it.

Sixth. My mind is often settled on the immutability of the Divine Being, and the purity of his judgments;—and a prospect of outward distress in this part of the world, hath been open before me;—and I have had to behold the blessedness of a state, in which the mind is fully subjected to the Divine Teacher, and the confusion and perplexity of such who profess the Truth, and are not faithful to the leadings of it. Nor have I ever felt pity move, more evidently on my mind, than I have felt it toward children, who, by their education, are led on in unnecessary expenses,

and exampled in seeking gain in the wisdom of this world, to support themselves therein.

9th of 7th month, 1769.

JOHN WOOLMAN.

To a Friend.

MY DEAR FRIEND,

In our meeting of ministers and elders, I have several times felt the moving of Divine Love among us, and to me there appeared a preparation for profitable labours in the meeting; but the time appointed for public meetings drawing near, a straitness for time hath been felt. And in Yearly Meetings for the preservation of good order in the society, when much business hath lain before us, and weighty matters relating to the testimony of Truth been under consideration, I have sometimes felt that a care in some to get forward soon, hath prevented so weighty and deliberate a proceeding, as by some hath been desired.

Sincere hearted Friends who are concerned to wait for the counsel of Truth, are often made helps to each other;—and when such from distant parts of our extensive Yearly Meeting, have set their houses in order, and are thus gathered in one place, I believe it is the will of our Heavenly Father that we, with a single eye to the leadings of his Holy Spirit, should quietly wait on him, without hurrying in the business before us.

As my mind hath been on these things, some difficulties have arisen in my way. First, there are, thro' prevailing custom, many expenses attending our entertainment in town, which, if the leadings of Truth were faithfully followed, might be lessened.

Many, under an outward show of a delicate life, are entangled in a worldly spirit, labouring to support those expensive customs, which they at times feel to be a burden.

These expenses, arising from a conformity to the spirit of this world, have often lain as a heavy burden on my mind, and especially at the time of our solemn meetings: and a life truly conformable to the simplicity that is in Christ, where we may faithfully serve God without distraction, and have no interruption from that which is against the Truth, to me hath been very desirable. And, my dear friend, as the Lord, in infinite mercies, hath called us to labour, at times, in his vineyard, and hath, I believe, sometimes appointed to us different offices in his work, our opening our experience one to another in the pure feeling of charity, may be profitable.

The great Shepherd of the sheep, I believe, is preparing some, to example the people in a plain simple way of living, and I feel a tender care that thou and I may abide in that, where our light may shine clear, and nothing pertaining to us have any tendency to strengthen those customs, which are distinguishable from the Truth as it is in Jesus. J. W.

To the Children of Stephen Comfort, of Bucks County.

I am now, this 16th of 9th month, 1772, at Robert Proud's, in Yorkshire, so well as to continue travelling, though but slowly.

Yesterday, as I was walking over a plain, on my way to this place, I felt a degree of Divine love attend my mind, and therein an openness toward the chil-

dren of Stephen Comfort, of which I believed I should endeavour to inform them. My mind was opened to behold the happiness, the safety, and beauty of a life, devoted to follow the heavenly Shepherd; and a care, that the enticements of vain young people may not ensnare any of you.

I cannot form a concern,—but when a concern cometh, I endeavour to be obedient.

JOHN WOOLMAN.

To Reuben and Margaret Haines, Philadelphia.

14th day of 6th month, 1772.

COUSINS REUBEN AND MARGARET,

I am middling well, in London, and believe I may go northward, in a few days. Yuor care for me toward parting, hath felt inwardly gathering toward the true union; in which I hope we may at last unite.

My heart hath been often contrite, since I saw you; and I now remember you with tears.

JOHN WOOLMAN.

My friend Suse, and my little cousins, remember you all.

To the Same.

31st of 7th month, 1772.

BELOVED COUSINS,

I am now at our ancient Friend, John Haslam's, whose memory is much impaired by the palsie; but he appears to be in a meek, quiet state;—about 160. miles northward of London. My journeying hath been through much inward watchfulness. I cannot see far before me; but the Lord, in tender mercy, hath been gracious to me, and way opens for my visit among Friends.

Friends from America, on visits here, were all middling well lately.

I send no letters by post here, nor do I want any sent to me by post.

I feel a care that we humbly follow the pure leadings of Truth, and then, I trust, all will work for good. Your loving cousin,

JOHN WOOLMAN.

Note.—The first of these letters to R. and M. Haines, was written and sent from England to America, on one-eighth of a sheet of common foolscap writing paper, the other on a quarter sheet of the same—giving a practical comment on his ideas of economy. It is said of John Woolman, that on occasion of being appointed by Burlington monthly meeting, to prepare a certificate of removal, he used a piece of paper of smaller size, than usual for others—and on being faulted for his parsimony therein, he modestly answered, “I never found any better rule, than *enough*.”

His singular appearance in dress and manners, his clothing being all of natural colours, occasioned some difficulties in the minds of Friends of London in relation to his travelling, and they had an interview with him on the subject; after hearing them patiently, he said he believed he had better go as he was. This circumstance appears to be alluded to in the expression, “way opens for my visit among Friends,”—for it had been suggested to him, that his singularities would close his way for religious service. His testimony against sending or receiving letters by post, is explained in his journal, page 231, first edition.

*John Woolman's account of Peter Harvey, who died
in the year 1771.*

In the time of his health, a few months before he departed, I had some loving conversation with him, in regard to sundry things in his possession, relating to his living, which appeared to be conformable to the spirit of this world. He appeared to take my visit very kind, and though he was not fully settled in his mind, as to what he should do with them, yet he told me that he was inwardly united to a *plain way of living*, and to such who in faithfulness walked therein.

I was twice with him in his last sickness, and the first of these times he told me, that in his youthful years, his mind was much on improvement in outward business, and that being successful, many spoke in praise of his conduct; and in this prosperity, he got sundry sorts of superfluities in workmanship about him; and though he had not seen clearly what to do with them, yet *he saw that at the time of getting these things, he went on in the dark,* and they were latterly a burden to his mind. J. W.

JAMES THORNTON.

As an introduction to the following account of our ancient friend James Thornton, it may be proper to inform the reader, that he finished his course at the place of his first settlement, in Byberry, in the 4th month, 1794, having survived his wife about one year. And although nearly thirty-seven years have elapsed since his death, he is yet held in respectful remembrance by many, both ancient and middle-aged

See page 13
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See 2nd edition

encouraged to hope that although to the nicely balanced ears of modern critics they may appear to be wanting in some of the elegancies of style—yet to those who admire substance, rather than splendour, they will present subjects for solid reflection that may be productive of utility as well as furnish evidence of his obedience and dedication to the grace of God which bringeth salvation, and hath appeared unto all men.

THE LIFE OF JAMES THORNTON,

WRITTEN BY HIMSELF.

James Thornton, son of James Thornton, was born about the year 1727, at Stony Stratford, in Buckinghamshire, in Old England. His parents died while he was young; his mother, when he was about eight years of age, and his father, when he was about fourteen. He had one sister, Lydia, older than himself about fourteen months, and one brother by his father's side. These, with his step-mother, were all left in a large house and shop of goods, and with considerable real estate, which was much incumbered. Soon after his father's decease, his step-mother took her son and what goods she pleased, and went off unknown to his sister and himself—to where, they knew not. In this situation they lived for some weeks, with all the goods which were left, in a very helpless condition: nobody so much as to advise them what to do. They sold some goods, and with the money bought victuals and other necessities: no one molesting them, though

there were many creditors—none took to the goods, nor called them to an account for their conduct, though great waste was made. No friend appeared in all this time.

The said James being of a lively turn of mind, sought out for company, and used in the day time, to fill up his time at play with boys, while his sister sold and hawked the goods away. But it was not long ere he was uneasy with such a life, and bethought himself that this could not be right, to eat and drink and rise up to play. Therefore, though not used to hard labour, being brought up in a shop in trade and business, took to work. Some of the neighbours seeing him inclined thereto, encouraged him in it, and employed him in cutting off firewood at the door, and putting it away for winter for them, and making hay and other chores. Which was of great service to him, in preserving him from loose and idle boys, and brought him into credit with sober people who were not of our society, and great sympathy with him in his distressed condition. After being thus engaged for some time, and his sister not carrying kind towards him, he grew thoughtful what course of life further to take for a change, and to be so placed under somebody's care as that he might be instructed in some way for a livelihood. He felt an inclination in his mind to go into the country to see for his step-mother, who had so unnaturally left him with his sister, and hearing that she was at her brother's house, who was an able farmer about three or four miles off, he went and found her there. When she saw him, she wept; but he could not tell what for: whether it was

for joy to see him, or for grief that she had left him in such a deplorable condition. However, she received him with some show of kindness—as did also her brother. They inquired after his sister, whom he had left all alone to do as she pleased with what was left. He told them how things stood, and that they could not agree to live together, and that he was come out to see whether some way might not be cast up for him to live with somebody who might instruct him in a way to get his livelihood. His uncle said little to him; but, he thought, was struck with amazement, as wondering how they had lived together so long without being molested by his father's creditors. And taking pity on him, gave him to all appearance, a kind reception, and employed him in keeping his sheep, and driving the horses in the plough.

Now in the time of this new business, and much retirement, he felt some earnest cries in his mind after the Lord, arising from strong conviction in himself of the necessity of living a sober life. And as he was exercised in spirit to grow better, many an heavenly visitation was extended towards him, which made his way easier to bear, though hard at times, to think of being thus exposed to other men's service,—having been tenderly brought up, and never used to labour.

After a stay of about twelve months here, he was asked if he would go to a trade. He said, he thought that might be agreeable. So, in a few weeks, a friend was applied to, who wanted an apprentice, and he was accordingly put to him. His name was Edward Limpkin, by trade a weaver. With him he continued until he died, which was after he had served him six

and three-quarter years. It was a good place. Both master and mistress being religious, pious Friends, and who showed him great tenderness and respect, and under whose religious care for his good every way, the Lord prospered him, so that he grew in favour with God and man, being well beloved by all that knew him.

After the expiration of his apprenticeship, which was at the decease of his master, he proposed removing to Pennsylvania, which he had thought of for years before. The time being come, in the year 1750, he acquainted his friends with it; who weighed the same, and found freedom to give him a certificate of their unity with him and his service in the ministry, a dispensation of which he had received about two years before.

Came to Philadelphia from Gedington, in Northamptonshire, Old England. Landed on the 7th of the 7th month, O. S. 1750, when I was kindly received and entertained by our worthy friend Israel Pemberton, the elder, and his wife Rachel. Stayed in town about a week; from thence went to Ebenezer Brown's, at Gloucester, in West Jersey; was there about two weeks. Then came back to Philadelphia. After a short stay, I went up to Bristol, to my kind friend Ennion Williams's, where I was very affectionately received and provided for, to my full content. The Lord made way for me in the hearts of many Friends, which made my stay here as comfortable as I could desire, or reasonably expect.

I was here until the 3d month, 1751, when I went to New England, in company with my beloved friend and shipmate Jonah Thompson, who was from Old England, on a religious visit to Friends on this continent. It was a time of improvement to me in this journey. We were out about four months; when I returned, I opened a store in Bristol, and continued it about four months. Then I took to wife, Mary Knight, daughter of Joseph and Abigail Knight, of Byberry township, in the county of Philadelphia, and settled upon a farm of hers near the meeting-house, where we have lived together ever since, now near forty years.

Things as to religion among Friends here, was very low. Little concern prevailing for the maintenance of the discipline of the church; which made me very thoughtful, and much exercised in labour to stir up Friends to a more deep attention to the necessary labour for a revival of care, that if possible, the church might be cleansed of many defilements. I cannot set forth the weight I felt, and load of suffering I underwent on truth's account, from those who had gone from the truth, and from those who by their profession might have been help in our Israel. But, alas! as they had failed in respect to their duty, and were necessarily reprov'd and excited to double diligence, they kicked against advice, and thought they knew what ought to be done as well as any body, reflecting as though some were now risen up from they knew not where, to turn the world upside down. This to me, a stranger was close work and full as much as I could bear, and more, had not the Lord been with me and helped

me through; so that I gained strength by labour and perseverance. Oh the many bitter draughts I have had to drink in this place, so that at times I have near fainted. However, I have had this satisfaction, that I gained the love and good will of those who wished to see Zion shine in her ancient lustre, and experienced a growth in the truth, centering in a full assurance of doing my duty.

I think I have not wilfully omitted any service I believed was required of me. I have been frequent in my visits to Friends, since I settled here, in divers places through this State, parts of Maryland, Virginia, East and West Jerseys, New York, Long Island, New England, and lastly to Old England. Always returning with the answer of peace in my mind—with thanksgiving and praise to the Lord, who was never wanting to supply what was needful to answer his requirings. I think I have not been idle. And now in the decline of life, under many infirmities which render me incapable of travelling far from home, I have this consolation, that I did what I could, when able. I have nothing before me at present to do, but after doing the will of God, to wait with patience for the recompense of reward.

May the Lord enable me to bear all things, and that all I meet with here may tend to further and complete my sanctification. That through all I may be able to sing Allelujah to him who rules and reigns forever, not only in heaven, but amongst the children of men either in mercy or judgment.

J. T.

5th of 9th mo. 1791.

JACOB LINDLEY.

On the afternoon of the 12th of the 6th month, 1814, Jacob Lindley being several miles from home in a chaise with his daughter, was, by running over a stake with one wheel, thrown from the chaise on the ground, which dislocated his neck, and in a few minutes put a period to his existence in a mutable state, without being able to utter any thing to be understood by his only daughter, whose distress on this occasion is not to be described.

On the 14th he was interred from his own house in Friends' burying ground at New Garden, Chester county, (the place of his nativity) being attended by a large concourse of connexions, friends, and people of all classes, whose feelings were deeply excited, and tears of sorrow copiously flowed, on the melancholy occasion.

He was an eminent minister of the gospel, diligent in the exercise of his gift; and, for the space of forty years, few pastors have more faithfully laboured with their flocks,—calling them to repentance, and warning them, in the most emphatical language, to have their accounts in readiness against the awful close of time.

Although zealous in promoting the various testimonies held forth by his own society, he was no bigot; but his mind being expanded with that universal love which is not confined to the narrow limits of formal profession, he was often led, both in private families, and in public meetings, to breathe forth, in gospel language, the desire he felt for the gathering

of *all*, into the one fold, of which Christ alone is the true shepherd. With this view he was at times led forth, (and more especially in the earlier part of his life) to visit the churches in distant parts; where he was eminently favoured in the exercise of his gift, as a gospel messenger. His agreeable manners, and engaging turn of mind, tending to open his way among all classes and denominations of people, rendered him more peculiarly useful in spreading the light of the gospel; his conversation being truly interesting and instructive wherever his lot was cast.

Being endowed with a benevolent mind, accompanied in an eminent degree with that philanthropy which characterizes the true Christian, he was a most distinguished friend to that poor and despised race of mankind, the African people, for whose emancipation from a state of bondage, he not only laboured in his own society, so long as the members of it continued to hold slaves, but on all occasions, where his lot was cast amongst those who continued to countenance the unrighteous traffic in human flesh, he was concerned tenderly and faithfully to warn them of the danger to which they were exposing themselves; and of the distress and misery it would bring upon them in a dying hour, if they continued in practices so repugnant to that righteous law held forth in the precepts of the gospel, "Do unto all men, as ye would they should do unto you." And even since the abolition of the slave trade in these states, he seldom failed at the annual assemblies, (when he was present,) in his own society, to hold up to view, in a very affecting manner, the *cause* of this afflicted people; exciting in

his fellow members, a tender feeling for their sufferings under the hand of oppression, and recommending the exercise of the spirit of prayer to the great Controller of events, for their deliverance, and more general emancipation from a state of slavery; as also an unremitted attention to their guarded education, and religious instruction.

His expanded mind was also exercised for the welfare and civilization of the native inhabitants of America: divers tribes of whom he visited on the northern frontiers of the United States, at a time when hostilities existed between them and the white people, and was usefully engaged, with others of his own society, in conciliating the minds of the Indians, and disposing them towards peace.

Having survived two valuable wives, (both ministers of the gospel) to whom he was an affectionate husband, he has left a son and a daughter by the former, and two sons, by the latter, with many near connexions and friends, who will long feel their loss. But may they also with their sorrow, mingle this consolatory reflection, that "their loss is his eternal gain;" and that, as they submit to the same powerful influence of the Divine law, written in the heart, and obey its dictates, as he hath done,—they may meet again in the realms of blessedness, where they may experience that comfortable language which was breathed from Heaven, saying, "Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them."

On March 20th, 1814.

JACOB LINDLEY.

A short testimony of New Garden monthly meeting, concerning this worthy and dedicated servant of God, was published in the small selection of memoirs, at Philadelphia, 1821. The following letters, copied from the originals, display the energy of his mind, and the ardency of his feelings.

New Garden, 11th of 2d month, 1791.

ESTEEMED BROTHER,

Having an opportunity of conveyance by G. Y. a young man who is in our employ, may just mention thy favour by J. R. came to hand the succeeding day after its date. The serious contents whereof, concerning our dear worthy aunt's weak condition of body, occasioned many solemn reflections respecting her critical state, and our own certain and unremitting progress towards that inexplicable abyss of awful wonder, eternity. The breathing of my spirit is, that we may be also ready, as I do assuredly believe is the happy experience of our justly endeared and truly honourable relation, who, I have often thought, approached as near the state of angelic perfection as most in this stage of being. Her life of such strict piety and unaffected devotion, in such a proving season, must be a support, infinitely beyond all human succour. I feel not a bitter pang respecting her change, having no doubt that it will be unspeakably glorious.

But in all these important events, if the creature could be so subjected as to say, in the Lord's sight,

"thy will be done," it would well consist with our duties to the supreme disposer of events. But the loss, on our dear aunt's removal, whether now or at a future period, will be to us who remain. Her company and friendship was sweet, and truly sincere. Out of the militant church a pillar and princess will be removed; to where? To unite with the triumphant host of saints, angels, and spirits of the just, unceasingly to sing hosannas to God and the Lamb, who is worthy to receive it both now and for ever.

My dear Hannah was much affected on reading thy letter, and expressed a strong desire to see her dear aunt once more in mutability; but her own precarious and truly trying situation, with the severity of the weather, and difficulty of the roads, rendered the attempt utterly impracticable; and especially as we could have rendered no essential service. I conclude with kind love to thee and sister Ann, to dear M. Miller and H. Pusey, and remain thy brother,

JACOB LINDLEY.

P. S. If my dear and worthy aunt is yet continued, and it appears suitable, my most sympathetic love is to her, with nearness of spirit.

New Garden, 3d of 9th month, 1797.

BELOVED BROTHER AND SISTER,

J. and A. DAWES,

My inmost feelings have often been exercised, and my spirit been drawn in near sympathy towards you, with others of my beloved friends, resident in the long highly favoured sumptuous metropolis, since the awakening sound of this second awful trumpet has

reached mine ears. But what shall we say? Is it not a dispensation from that ~~unerring~~ hand, who doeth all things right? at whose sovereign beck ten thousand times ten thousand ministering angels wait the execution of his Almighty decree, whose bowels of compassionate mercy endure for ever? When a proud and rebellious people are humbled to bear the rod, and him who hath appointed it, then I assuredly believe, the "Son of righteousness will arise, with healing in his wings," and turn the sound and shadow of death into a glorious morning; when the stars shall sing together, and the sons of God shout for joy.

The sacred declaration was, that the Lord of Hosts would be sanctified in righteousness, and exalted in judgment. Truly great and marvellous are his works, who shall not fear him? saith my soul. How suddenly hath that great and populous city, almost equally the envy and admiration of kingdoms and nations, become a terror to its own inhabitants! How contrasted the prospect must appear in the southern parts, especially where the throng of busy merchants resorted, and the adventurous mariners disburthened their deep laden vessels,—now the yellow flag and other ensigns of sickness and mortality! I need not expatiate upon these obvious occurrences to those who doubtless have more deeply pondered the affecting subject, and I trust experienced, proportionate to the trials of the day, the fulfilling of that scripture testimony, "thou wilt keep that man in perfect peace, whose mind is stayed on thee, because he trusteth in thee." The name of the Lord, which is his power, remains unalterably a strong tower and

refuge for the righteous. I thought I never more fully experienced the weight and force of a sentence or two divinely fraught with consolation to the church of Christ, and I believe to every baptised member, than when in Philadelphia in the 9th month, 1793: "Thou shalt be far from oppression, for thou shalt not fear; and from terror for it shall not come near thee." May your minds be supported, and rightly directed, in this truly alarming crisis, has been my request on your behalf; whether to stay or go I cannot undertake to determine. I humbly hope the Shepherd of Israel will availingly care for you, direct and keep you as under the hollow of his hand, until his indignation be overpast.

You have loved his righteous law, and hated iniquity: this may now be your consolation. Dear hearts, I feel sounding of bowels for you. I know day unto day uttereth a deep language; and night unto night, close searchings of heart. I feel comforted that your situation, as to wordly matters, will make it more eligible for you, than for thousands who have departed the city. None but yourselves two, and brother's business prudently contracted into narrow bounds, so that if religious duty doth not bind you to stay, I see but little in your way. We have long anxiously desired a visit from you, perhaps now is the right time. This I know, I feel the fresh unfolding of endearing love to flow towards you, that does truly open heart and house to your acceptance; if it might be for months, or your life time. I feel myself your debtor divers ways: but I trust

the sure and strong foundation is that love which is derived from our Father which is in heaven only.

I deeply feel for that important, essential branch of our Christian testimony, which relates to the public worship of Almighty God. May his unsearchable wisdom, his sustaining arm, preserve the ark of the testimony from falling before the Philistines.

We received sister's acceptable letter last evening, per E. Morris, which afforded much satisfaction, to hear from you in health. Divers inhabitants of your city attended our meeting this day. Mary Mifflin was also acceptably at our meeting, and dined with us; brother Joshua and cousin Hannah accompanying her. Their family in usual health, as are Friends generally, hereaway. Old John Curle was buried last week. The prospect looks very solemn, in contemplating the attendance of our approaching annual solemnity. Only this remains; times and seasons are in the hand of Him who can do great things,—things that we looked not for, in a short time.

Many have left the city. Those who remain, generally much humbled, doubtless. Perhaps the mortality may not be so great as in the former visitation. The impressions of my mind encourage a hope of that kind. I am a friend to human prudence, limited by suitable reverence to the Divine Majesty; but the governor's proclamation, and the stretch of the powers of reason to find out the source or the original cause of the apparent malady, are unpleasant to me, by whatsoever medium it may be supposed to be introduced.

J. L.

A Testimony, from Gunpowder Monthly meeting, in Maryland, concerning our friend, and Elder in the Church, William Amoss, deceased.

This our dearly beloved friend, was born about the first day of the third month, 1717, old style, and educated a member of the Episcopal church. At the age of nineteen years, it appears, he was an officer in the militia: but whilst in that station, it was, through Divine mercy, opened to his understanding, that the kingdom of Christ was a peaceable kingdom. He, therefore, not confining with flesh and blood, became obedient to the heavenly vision, and resigned his office. His understanding being enlightened to behold the emptiness of all outward forms and ceremonies in religious worship, he was often led into silent retirement; and, apprehending his mind to be drawn to a certain place, then a forest, for the purpose of retirement on the first day of the week, he yielded thereto; and on the way, was led to call on two others in his neighbourhood, and invite them to accompany him. They consented; and contrived regularly to meet with him; till, in about six weeks, their number increased to nine. About this time, apprehending that they were united in faith and principle with the profession of Friends, they concluded to apply to the Gunpowder monthly meeting, to be taken under its notice. They were received into membership by that meeting; and a meeting-house was built, and a Meeting settled by the name of "Little Falls," where they had at first assembled.

Before he had any acquaintance with Friends, he

was summoned as a witness, and required to take an oath; when he found himself constrained to refuse, notwithstanding heavy penalties were threatened as the consequence: yet, being enabled patiently and steadfastly to bear his testimony, he was, after some time, discharged.

In process of time, he also saw the inconsistency of supporting a minister by hire. And he, at one time, stood almost, if not quite alone in these parts, in refusing to pay the tax, imposed for that purpose. And although this testimony exposed him to some close trials and sufferings, yet he appears to have faithfully maintained his integrity.

He was also a zealous advocate in the cause of the oppressed descendants of the Africans, and one of the first to liberate those in his possession: and after making the sacrifice, in justice, he laboured in much love and tenderness, to induce others to do likewise.

Soon after he was received into membership, arising from the flowing of love and good-will in his heart, he felt an engagement impress his mind, to invite others to become partakers of that inheritance, which at times, he had to experience in retirement: often setting forth the benefits which attended those who humbly waited on the Lord. And as he grew in years, he grew in his gift, and became an able minister: it being evident that his love for the eternal good of mankind, increased with his years, often repeating in his public testimonies that song of the angels to the shepherds, "Glory to God in the highest, on earth peace; good-will towards men."

Thus, living in near unity with his friends, he was

much employed in the service of the church, and truly helpful therein. Having earnestly laboured for the good of his fellow-creatures, he expressed the ardent desire of his mind to turn men from darkness to light, and from the power of satan unto God;—being himself an example of meekness, resignation, piety, benevolence and charity; whereby he secured the general esteem and good-will of those who knew him.

At the burial of his wife, which was but a few days before his departure, when a number of his friends and neighbours were assembled on that occasion, as he lay on his bed, he delivered an awakening testimony; calling their attention in the most pressing and moving manner to consider their latter end;—that then joy of acceptance might be their consolation. To a friend who enquired how he was, he said, “My greatest desire is to be with my dear and suffering Lord.”

This, our beloved friend, during the course of a very long life, continued to support the various testimonies which he was called to bear, to the edification and encouragement of many.

He departed this life, on the 26th day of 2d month, 1814, and was gathered as a shock of corn, fully ripe, in the 97th year of his age; having been a minister about seventy years. He was decently buried in the family burying place, attended by a large number of his friends and neighbours.

Signed on the 27th of the 9th month, 1815, on behalf of the monthly meeting aforesaid, by

THOMAS SCOTT, *Clerk at this time.*

3*

OLIVER PAXSON TO JOHN SIMPSON.

DEAR FRIEND, JOHN SIMPSON,

Few have been the opportunities, thou and I have had, (of latter time) of social, solid conversation; I have, nevertheless, often had thee in my remembrance, with sincere desires that thou mayest be preserved steadfast in declining life. Thou wast called in thy youthful days, as the disciples were, and like them, left all to follow the blessed Jesus; and like them, had to say, that nothing was lacking. Thou hast travelled over most part of the United States, with the glad tidings of the gospel in thy mouth, in great aboundings. Many have been able to set their seals to the truths thou hast had to proclaim. If, after a dispensation of this sort, the master should be pleased to call thee into a dispensation of silent suffering, think it not strange. Paul was tried with want; and I think he says, he had learned "to be content." I have nearly sympathised with thee in thy outward conflicts, but feel no advice on that head, only to remember this, that the kindness of our Heavenly Father is such that he will open ways, where none appear, to his dependant children, in things appertaining to this life, as well as those of eternal duration.

Dear friend, I feel my mind dipped in secret travail for the prosperity of truth, as held forth by us, and the preservation of its ministers in a particular manner. I have sometimes thought I have found thee, like John in prison, under discouragement, and I have felt strong desires that patience might have its perfect work in thee: then I doubt not, thy bow will again be strung in strength, and thy evening sun

set in clearness. I know it is a great thing to be rightly qualified to judge of the ministry; nothing short of a measure of the same spirit, and deep dwelling under its influence, can enable to travel with it, know when it rises, continues and ends in life,—and qualifies the faithful watchers to warn in wisdom, when there is a straying from the life. I often mourn, on my own account, the deficiency I feel; yet not without hope that there are yet preserved among us, nursing fathers and mothers, and living ministry; and my faith is that whilst ministers and elders keep on the foundation, satan's efforts to overthrow the society will be in vain. So that I seem as if I might close this letter with the language of encouragement. Be of good cheer. I believe thou hast fought a good fight; and although many rocks and shoals may be near thy landing, as thou art careful to eye the pilot, he will bring thee safe to the haven of rest.

OLIVER PAXSON.

9th month 22d, 1801.

TO JOHN SIMPSON, OHIO.

New Hope, 5th of 4th mo.

DEAR FRIEND,

I have had a share of thy kind remembrance, with many other friends in the place of thy nativity, which I have no doubt has been gladly received by all the friends thou hast written to; and I thought I felt under some obligation to answer thee. But alas! what shall I say? When I think of writing a letter of social friendship, there is a subject that more or less,

for fifty years, hath exercised my mind, and greatly so, of latter times:—that is, the situation of the native Indians, unto whom this great and populous country once belonged.

Thou hast often heard and read of the wars in New England and Virginia, in conquests over them, and taking their lands. Not so, when William Penn came to Pennsylvania:—a man who had learned his Master's lesson, "to do unto all men as he would they should do unto him." This made his name honourable among the Indians, and it remains so to the present time. But after some time, one of his successors, not keeping strictly to this rule, overreached them in a purchase in an extraordinary (or shall I say *extravagant*) day's walk, and they revenged it many years afterward, when an opportunity offered, by killing and taking into captivity, many of the white inhabitants. Thou and I can remember these things. How our very ears were made to tingle!

Well, time passed on, till the revolutionary war began. The poor Indians hardly knew what part to take, fearing they should lose all their country in the quarrel between nations of white people; especially if it should turn in favour of the United States (as it finally did) and some of the Seneca Chiefs addressed General Washington near the close of the war, made their submission, and remain peaceably on their reservations in the State of New York.

What comes next to be considered is the state of the country thou livest in. About this time, the white people near the Ohio river went over and made

settlements on their lands. They complained of their land and game being taken from them, and found no redress. At length they took up the hatchet, and skirmishing on both sides of the river ensued. The President by this time, thought it his duty to endeavour to put a stop to it, and appointed commissioners to treat of peace, and purchase their land. They met, divers Friends attending, viz. John Parrish, Joseph Moore, Jacob Lindley, and some others. The Indians appeared in a hostile, angry mood, and told the commissioners, they would sell them no land;— but required them to remove the white people that were already settled over the river. The treaty broke up, without doing any thing, and hostilities continued: in consequence of which, the President ordered an armed force to defend the frontiers, and bring the Indians to terms. Sinclair their general. About this time the Meeting for Sufferings was sitting, and a heavy exercise came over the meeting on this account, and a committee was appointed to wait on the President, to intreat him to stay the sword:—which they did in a solemn manner, but all in vain. The expedition was pursued. Sinclair defeated, and many fell in battle. But it did not stop here. A greater force was raised, and a general appointed, more skilful in fighting the Indians, and effectually subdued them; and many of the rightful owners of the country, fell down slain in battle, in defending their just rights:— terms of peace were offered, which they declare, they were forced to accept, it being a price very inadequate to its value.

I do not mean by this, to arraign the government.

The United States is a warlike nation;—and conquests made by the sword, are commonly applied to the account of the conquerors. So that in this view of things, it may be considered as an act of generosity in the government to pay the Indians twenty thousand dollars, for a country worth an hundred times that sum. But this wont do for *thee* nor *me*, who profess to be redeemed from the spirit of war, so as not even to buy a coat, if we know it to be a prize article. Thou may remember the concern brought on our Yearly Meeting by a few families of Friends in Virginia, who were settled on land not fairly bought of the Indians, and a sum of money was finally raised by Friends in Philadelphia, as a compensation, which had a good effect among the tribes.

I must close this singular epistle, by just observing, that when thou wast concerned some years ago, to publish the glad tidings of the Gospel of peace and salvation to the inhabitants of Ohio, my heart went with thee. And had that been thy sole concern when thou went last, I could again have said Amen. But when I took a view of thy wife and children, going with thee to settle in the country, to buy and sell, and get gain, I was not able to go thy pace. My heart is, nevertheless, filled with tender affection and sympathy for thee, thy dear wife, and her children; and I am persuaded, thou hast not seen the thing in the light I view it, or thou would hardly have taken so much pains to induce Friends to settle, in such numbers, in a land obtained in the manner I have mentioned. Naboth must die, because he refused to sell his inheritance to Ahab; though Ahab offered to give

him the *worth* of it in money, or give him a better for it; yet he would not sell it. Mark the sequel. If the Province of Pennsylvania must be visited with the horrors of an Indian War,—many of its inhabitants slain, and many carried into captivity—for *one man's offence*, in overreaching the Indians in the purchase of land from them;—what may we then expect in the instance before us? The Indians did refuse to sell their inheritance, till many of them were slain, and they were compelled to it. And would it be a strange thing, if an opportunity should offer for the Indians to revenge their wrongs—if the earth, that hath opened its mouth to receive the blood of the rightful owners of the soil, should again open its mouth to receive the blood of white inhabitants? Which judgment may be averted by acts of righteousness, is the sincere desire of my soul. From thy friend,

OLIVER PAXSON.

Some expressions and account of Ann Yarnall, wife of Nathan, of Philadelphia, during her last illness.

At various times, and often during the early part of her confinement, she spoke of the mercy and goodness of God, and it was given her to feel that her soul should rest in peace—repeatedly saying that her day's work was done, and that the world and the things of it were of very little consequence to her; that it now only remained for her to keep up the watch; which she frequently said must be at-

tended to, even to the end of time, often observing that she saw the necessity of it daily. Thus her precious mind was kept in much tranquility, even under extreme suffering, through coughing; never being heard to repine at her allotment.

She several times recommended her young friends who visited her to lives of dedication. On first day, 19th of 11th month, her brother B. H. Y. and wife, with their little children, whom she had wished to see, were in the room; after kissing the children, she broke forth very sweetly, saying, "may you, my dear brother and sister, be favoured to bring up your children in the nurture and admonition of the Lord. Oh! may you be strengthened to go in and out rightly before them. I have loved you (she said) in life, and my affection continues the same near death;" adding, "all will soon be over—a mansion of rest is prepared for me."

On third day, the 21st, she was led to give salutary advice to her nephew, R. F. exhorting him, in all his dealings among men, to keep within the limits of truth, and to be directed by its dictates; desiring him so to live, that when prostrated on such a bed of languishing as hers, he might witness that all things had been rightly directed, saying, "if we live to the flesh we shall reap corruption; but if to the spirit, life-everlasting. My dear nephew, (added she) I believe thou art innocent, and I want thee to continue so." The 24th, she asked if there was a passage of Scripture something after this manner:—"I will send thee help from my Sanctuary, and strengthen thee out of Zion;" saying, this language

had sweetly comforted her with the renewed evidence of good. Soon after this, her mind witnessed a season of very great stripping, so that faith and patience were nearly tried for several days; but through this conflicting season, it pleased Divine Goodness that her faith, though tried, should not fail. She therefore said it was a dispensation to purify her still more. Thus maintaining her confidence, she experienced the foregoing language verified, viz. "I will send thee strength from my sanctuary, and strengthen thee out of Zion." She was given renewedly to rejoice in the appearance of the Beloved of Souls; and it was evident that her consolations from this time were more abundant. On first day evening, 10th of 12th month, she requested those around her to sit still, observing she wished a solemn silence to be felt. After the minds of those who were present had been sweetly tendered, and dipped with her in sympathy and gratitude, she said, she did not wish improperly to detain, neither did she wish to foreclose any thing that any one had to offer; but that she had wished to feel the Lord near, which had been granted, at least to the comforting of her own soul. Many times through the week she fervently supplicated the Lord her God, and often exclaimed, "Come, Lord; thy servant is, I believe, ready." On sixth day afternoon, she said to her sister, R. F. "Dear sister, I am anticipating the joys of Heaven." On 7th day morning, it being evident her close was near, her connexions were sent for, and after her parents and some of her neices had entered the room, she said, "dear friends, don't be anxious about me,

my day's work is done. I could say much to the glory of God, but for shortness of breath; but may his name be glorified and adored by all, now and for ever." Thus even when the hand of death was upon her, her mind was borne so above the conflict of the body, which at times was not slight, as frequently to utter expressions of praise to her Maker, her heart also glowing with love to all around her: and although at times unable to connect many sentences, yet those she uttered were precious. She enquired for two of her sisters, by turns, and passing as it were her last benediction on them, desired that the Lord would bless them. A very short time before she expired, she took one of her sisters round the neck, and said, "sister, I love thee dearly: which words were spoken emphatically—and soon after said, "I am dying;" and in less than five minutes sweetly breathed her last; leaving this scene of conflict for another and a better world.

She departed this life on the morning of the 17th of 12th month, 1820, at half an hour before one o'clock, and no doubt her purified spirit has joined the angelic choir, in singing praises to the Lord God and the Lamb.

G.

SOLILOQUY.

ON WORLDLY MINDEDNESS.

Oh, my soul! how much of thy time is taken up with the cares of this world, as though thou consideredst this earth as thy abiding home, and wast always to inhabit this tabernacle of clay! How art thou daily placing thy affections on things below, even those very things unto which thou must shortly bid eternal adieu! Hast thou not had experience sufficient to convince thee that all this world affordeth will not satisfy the desires of an immortal soul? that nothing short of an humble walking and daily communion with thy God, can yield thee a firm and lasting peace? Strive, then, to disengage thy mind from objects which must fade and die. Oh! let it be thy daily care and most earnest desire to place thy affections on thy Creator. If thou, Oh, my soul! dost but comply with His most reasonable requirements, He will be unto thee a spring and source of never-failing joys. Art not thou, although unworthy, made to experience His loving kindness and tender mercy, from day to day? And, oh! how little art thou affected with such unmerited goodness! Oh! thou most merciful High Priest, suffer me no longer to add this vile sin of ingratitude to all my other offences; but whilst the worldling is searching for happiness in this life, may it be *my* care to prepare for a better. Knowing that this house of clay will shortly be dissolved, let me seek earnestly to obtain a house not made with hands, eternal in the heavens. Mayest thou, oh, my soul! crave nothing more of

this world's goods than thy gracious benefactor sees meet in his wisdom to bestow on thee; but rather let me desire and long for a greater conformity to His divine image, that I may be enabled with delight to contemplate on that happy moment, when my soul, released from the snares of a seducing world, shall serve thee in perfect purity and love. After which happy state, oh! cause me daily to aspire, and by thy sanctifying grace, prepare me, for thy dear Son's sake. Amen.

Written by Hannah Trip, a religious young woman of Stonington, (Connecticut) a few months before her death—being sixteen years of age. In her last illness being asked how death appeared to her, she replied, “very solemn, but without terror.”

LETTER FROM EDWARD STABLER.

Alexandria, 11th mo. 22d, 1830.

Thy kind and affectionate letter which I have many times perused since I parted with thee, remains yet unanswered. But, my dear A. I feel grateful that I am counted worthy to be an object of thy pure and affectionate attachment;—and would gladly make more than a *full return*, by adding, (if it were in my power,) to *reciprocal attachment*, an increased knowledge of the means by which thy happiness may be enlarged and perfected. The things of time have an unquestionable influence, to a certain extent, in the all-important concern of human happiness;—but when I look to these, and to that portion of thy being, which is con-

nected with them, I cannot perceive any deficiency. Thou hast affectionate and wise parents, brothers, and a sister, and a numerous train of friends, who love thee tenderly, and are beloved by thee; with as much of the good things of this world as supply all thy wants. And though I may oppose the general sentiment of mankind, I am nevertheless assuredly persuaded, that the increase of these to any possible extent, would most probably increase thy perplexity and vexation, but could not enlarge thy happiness. Thou hast already then, my dear child, all that this world can give thee, in relation to the "end and aim" of thy existence. But thou art aware, from every days experience, that perfect as the operation of these things are, in their assigned department, there is a *void*, which no amount of temporal possessions can in any degree fill or satisfy. This vacuum (like *thirst*, which cannot be slaked by food, though the latter is a perfect remedy for hunger) proves the existence of appetites, which require something for their gratification, that the material world cannot supply. Can it be supposed, my dear, that these cravings have no appropriate object? Can our heavenly Father have bestowed them for the purpose of torment? His beneficence in all other cases, demonstrates the impiety and absurdity of such a supposition:—and the existence of "another world," abounding in congenial realities, which are as capable to satisfy these desires,—as food and drink are to allay hunger and thirst, is a *truth*, supported alike by reason, scripture, and experience.

But, unhappily, too many of the children of men do not perceive this;—and when disappointed of the

effects which they expected from a *smaller* accumulation of temporal goods; they press after a *larger*: the acquisition of which increases the ardour of desire, instead of satisfying it. And in that career, there never was found a *resting place*; but all is *ocean*, ever fluctuating, and always tumultuous! The soul, in the mean time, like the dove *sent forth* from Noah's ark, finds no repose, no peace. This produces a condition, similar to the state of the Jews, when they were visited by *the Saviour*, in a body prepared for the purpose. Their attention was altogether absorbed by things extraneous from themselves. Their law, their religion, their observances, were all *outward*; and the *rewards* which were promised, and the *penalties* which were threatened—were all in accordance with *the law*, and *the nature*, to which they were addressed. But after fulfilling all moral and natural righteousness (which none of them could do,) he directed their attention to a “kingdom of God, within them;” which according to his Apostle, consisted “not in *word*, but in *power*.” It was by this power only, that “all righteousness” was fulfilled *in him*, and *their* dependance upon *other*, and *inadequate* causes, was the reason why none of them “fulfilled the law.” Much less then, could they fulfill *all righteousness*, by the use of means, which were unequal to the achievement of the lowest orders of rectitude. Their goodness therefore, was eminently defective, and their happiness not more perfect.

The same consequences necessarily result from similar causes, in all ages; because human nature is always

essentially the same;—and principles are unchangeable. If an outward law, and religion, and usages, could only produce for the Jews, a condition so degraded and imperfect, they cannot do more for us; seeing that they relate only to the outward man—the creature of flesh and blood. But the soul (or spiritual creature) is an inhabitant of the other world, and capable of a sublime intercourse with “mount Sion, and the city of the living God—the heavenly Jerusalem; and with the innumerable company of angels,—and with God the Judge of all, and the spirits of just men made perfect—and with Jesus, the mediator of the new covenant, and with the blood of sprinkling that speaketh better things than that of Abel.” These are all spiritual realities, congenial with the soul, and capable to be perceived by it. And they are transiently perceived by thousands who deem them *common things*, because they do not attend to their operations, nor mark the tendencies, nor follow their incitements. The blessed Jesus, our holy example, “was in all points tempted like as we are;” but was preserved *free from sin*: And though the commencement of his earthly career, was in a *stable*, his progress was distinguished by a continual increase of wisdom, goodness and power; and his end was crowned with a triumphant conquest over every principle of evil. All this was accomplished by his obedience to that eternal, unchangeable spirit, which “convinces the world of sin, of righteousness, and of judgment.” It is therefore, by attending to the import of these convictions, that we can become “*like him*,” and experience a similar progress, terminating

in the same glorious attainment. "Unto him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

It is by this process only that the "heavens become opened," and we come to perceive the true import of the writings of the holy men of old, in the Scriptures; and that they do not relate to a world and a kingdom, either outward or *afar off*; but they are all near at hand, even at the "very door" of our hearts;—accompanying us during our daily employments, and "as we are sitting in our houses, and as we are walking by the way, and as we are lying down, and rising up. And the divine visitant (omnipresent to all the circumstances which relate to our *weal* or *woe*) opens to our understandings, the good and evil of every concern, both of mind and body: And blessed are all they who lay the government on his shoulders," and "are not offended in him."

My best love salutes thy dear parents, brothers, and sister—dear S. P. and all my friends in your neighbourhood. For thyself, thou knowest the tender affection which inspires the bosom of thy

EDWARD STABLER.

"The spirit people live in, is more to be observed, than what they profess."

JOHN WOOLMAN.

JOHN BALDWIN.

The following short statement of the life of John Baldwin, was drawn up by an intimate friend and acquaintance of the deceased.

He was born in Downingstown, Chester county, in the year 1765, where he hath since resided the major part of his time. His father dying, and leaving him in his minority, the care of his mother and the family devolved upon him when twelve or thirteen years of age: which care he affectionately extended towards her, during her stay in mutability; and he conducted himself to general satisfaction.

He was a member of the society of Friends, and a minister in good esteem amongst them, for a number of years previous to his decease. Of latter times he appeared much interested for those who are not professed members of any religious society; as well as others who live somewhat remote from places of worship, and (with the approbation of his Friends) he frequently appointed meetings for religious worship, amongst them, I believe, to his own and their satisfaction. Also the people of colour became his peculiar care; amongst whom he had meetings for worship frequently appointed, as well as some private individual labour, to interest their minds with something more substantial than the dissipated habits that too many of them pursue.

He was a kind husband, a tender parent, and a good neighbour; sincere in the promotion of every good work, whereunto he believed himself called; a truly sympathising friend with those who lay on beds of

sickness and languishing, which was manifested by his frequent visits to such. Many who still survive, are very sensible thereof. The community will experience a loss in his removal, as well as his near connexions and the society of which he was a useful member. The neighbourhood generally, will feel the want of his exemplary society and labours of love. But I believe that *our loss* is *his* everlasting *gain*, and that he now rests in the mansions of blessedness. That we may so live and conduct ourselves, as to meet him there, when called from works to rewards, is the present serious desire of the writer of this article.

He departed this life in said village, after a short confinement to his bed, on sixth day, the 21st of the 6th month 1816, aged nearly fifty-one years; and was interred on first day, the 23d, in Friends' burying ground in Downingstown; on which occasion, a very great concourse of people assembled, as an evidence of the high estimation in which he was held. May survivors remember, and profit by his bright example.

HISTORY—YEARLY MEETING OF FRIENDS, &c.

It appears by the records, that the first Yearly Meeting for the provinces of Pennsylvania and New Jersey, was held at Burlington, in the house of Thomas Gardiner, the 31st day of the 6th month, 1681.

At the Yearly Meeting held in 1682, it was "advised, that male and female, both young and old, who make mention of the name of the Lord, may all take

heed, that they be not found in wearing superfluity of apparel, nor immoderate or unseemly taking of tobacco: also selling of needless things, whereby any may take occasion of offence justly; but that we all may be found to be kept within the bounds of moderation, and within the bounds of the spirit of Truth; and may be known to be governed by the Truth in all concerns; so shall we be to the glory of God and the comfort one of another."

In the year 1685, it was unanimously agreed and concluded by the Yearly Meeting, that there be but one Yearly and General Meeting in Pennsylvania and West Jersey—to be held the next year at Burlington on the first first-day of the 7th month, for worship; and the fourth day to be for the Men's and Women's Meetings. The year following to be held at Philadelphia, on the same day of the same month, and to continue the same time, alternately at both places.

At the Yearly Meeting, 1683, it was agreed that the one Monthly Meeting heretofore held in Bucks county, be divided into two, and to hold a Quarter [Quarterly Meeting.] One Monthly Meeting to be held about Neshaminah, the other near the River.

Bucks Quarterly Meeting was first held at the house of William Biles, the 7th of the 3d month, 1684, and at the second Quarterly Meeting it was agreed "that Friends ought not to sell rum to the Indians."

A record of 29th of 9th month, 1686, states "a Women's Quarterly Meeting is settled at William Biddle's, in the province of West Jersey, and county of Burlington, &c. for the propagating and continuing in practice that good order established among us

in our native country, (viz.) Old England, for the governing and good ordering of Truth's affairs, which hath (in the wisdom of God,) [been] seen, and yet is seen meet and of necessity to be practised."

In the Yearly Meeting, 1688, a paper was presented by some German Friends concerning the lawfulness and unlawfulness of buying and keeping of Negroes. It was adjudged not to be so proper for the Meeting to give a judgment on the case, it having so general a relation to many other parts—and therefore at present they forbear it.

JOHN WIGHAM TO MARTHA ROUTH.

Edinburgh, 4th month 28th, 1801.

DEAR MARTHA,

Though I have little to say to thee, I have love in my heart for thee; and my dear Betty intending to be at the yearly meeting, can bring this line, without cost, to tell thee so.

Pilgrims, thou knows, have not always a smooth road, but they expect a recompense at the end; and if they can get a little of the "brook by the way," just to enable them to struggle on, its enough:—and sometimes the salvation of a fellow-pilgrim has a reviving influence on the drooping mind;—if it be but like a pointing forward with a finger, an expressive language, "hold on! behold the prize! Thy captain is also at thy right hand; he will be the stability of thy times." Dear sister, farewell. Thy poor

J. WIGHAM.

WILLIAM SHARPLESS, Printer,
No. 2 Decatur street, Philadelphia.

FRIENDS' MISCELLANY.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain; that nothing be lost.
John, vi. 12.

No. 2.

FIFTH MONTH, 1831.

Vol. I.

Memoirs of James Thornton.

In the preceding number of this work, a brief sketch of the life of James Thornton, was inserted. The reader is now presented with additional memoirs, and some of his epistolary correspondence, exhibiting a further view of his character, and of his labours of love for the welfare of his fellow-creatures.

By the Minutes of Abington Monthly Meeting, it appears that James Thornton and Mary Knight, laid their intentions of marriage before that meeting, the 30th of 7th mo. 1751; and it is most probable they were married in the 9th month following. As James lived at Bristol, his right of membership was at the Falls. This, however, was transferred by a certificate from that Meeting to Abington, in the early part of the year 1753, "recommending him as a Friend, whose conversation was exemplary, and with whose ministry Friends had unity."

About the year 1758, Oxford preparative meeting became so small and weak, as to claim the attention of the Monthly meeting; and in the 8th month, James Thornton, with a number of other Friends, was appointed to attend said meeting. Abington Monthly meeting was then large, but it appears that Friends

adopted the apostolic advice, to "lay hands suddenly on no man."

In the First month, 1759, James was again put on the Committee of Care over that meeting, and in the month following, he and Edward Parry were appointed to join the Monthly Meeting's Committee, in a family visit, which was reported in the First month, 1760, to be "generally gone through with, to good satisfaction."

Hitherto it does not appear that James Thornton had travelled in the line of the ministry, further than to neighbouring meetings; but in the Third month, 1760, he opened a prospect "to visit some meetings in the county of Chester, and also of his purpose to attend West River Yearly Meeting, desiring the concurrence and certificate of the meeting," which obtained the unity of Friends, so that a certificate was prepared for him at the next Monthly meeting; and in the Sixth month following, he produced a few lines from Friends of said Yearly meeting, stating that his doctrine was well received, and his conversation and conduct exemplary and edifying.

For some years, he appears to have travelled little, and the Monthly meeting records are silent respecting his religious labours, except naming him on a committee to visit a Friend who had bought a slave in the year 1763.

The 30th of Fourth month, 1770, the following certificate was granted him, addressed to the Yearly Meeting, to be held at Flushing, on Long Island.

"Our esteemed Friend, James Thornton, acquainting this meeting of a concern being on his mind to be at your next Yearly Meeting at Flushing; also, of falling in with meetings as he goes along; these may

inform you, that he is a Friend well beloved—his ministry well received amongst us, and that we have good unity, and *doth* [do] concur with him in his present undertaking. Hoping that he, on his return, may have the reward of peace in his own bosom, and remain your loving friends and brethren.”

In the 6th month, he returned the above minute, with an endorsement, signifying that his labours of love in the ministry were acceptable to them.

One important subject that claimed the attention of the Yearly Meeting, nearly from its first establishment, was the visiting of Friends in their particular families; and it is frequently called the “edifying practice of visiting families.” Recommendations on this subject, to the Quarterly and Monthly Meetings, were annually renewed, under the impression that it was the “means of preventing many growing inconveniences and customs amongst us, which it might be difficult guarding against, in a more public manner.” And it appears to have been the practice for the preparative meetings to report the names of Friends for that service, to the Monthly meeting. Hence, in conformity with this custom, Byberry returned James Thornton and Thomas Townsend, for the service of visiting families, in the 2d mo. 1771.

In the year 1772, James Thornton again attended the Yearly meeting at West River, in Maryland, having the unity of Friends in his undertaking, “being a Friend whose ministry is well received amongst us.”

In the 4th month, the year following, he opened a concern to visit some meetings in the Jerseys, and the next Yearly meeting to be held on Long Island. A minute of recommendation was granted him for the

purpose, which he returned in the 6th month following, with endorsement, signifying his visit was very acceptable.

Another minute expressive of James Thornton's ministry being well received among his Friends at home, and his life and conversation, agreeable thereunto, was furnished him, in the 4th mo. 1774, to visit some of the back parts of Philadelphia and Chester counties.

It is probable that soon after his return from this visit, he made another to his Friends in Bucks county, where he was so well known as not to require a certificate of the concurrence of his Friends at home. The following brief and brotherly communication to his companion, who was an elder and Friend in much esteem, has reference to this visit.

To John Townsend.

DEAR FRIEND,

Thy example, when on our visit in Bucks, was instructive and useful to me; and I hope thou hast lost nothing, either in character or experience; though thou had to bear the weighty exercise of a Christian deportment, in a state of watchfulness and patience; it being the very ornament of those who are, in simplicity, engaged in the cause of truth, and what the more constant labourers, in their travels from day to day, find beneficial and serviceable. And as thou hast had a taste of so interesting a concern, thou mayst feel a sympathy for thy fellow-servants, and a fervent wish in thy mind for their preservation and stability. I am thy real friend,

JAMES THORNTON.

7th mo. 8th, 1774.

In the spring of the year 1776, a weighty concern spread among Friends, that the members of each particular meeting might be preserved in their proper places, in this time of outward commotion and stir among the people, (in this once peaceful place,) for the carrying on of war. This concern resulted in the appointment of a solid committee, to visit Friends in their particular families, in order to extend their brotherly love and sympathy to their fellow-members. James Thornton was appointed, with ten others, to this service.

In the year 1778, James Thornton joined Samuel Eastburn, and a committee, called The Reformation Committee, in a visit to Ministers, Elders and Overseers, within the compass of Abington Monthly Meeting. By a subsequent minute, this visit appears to have been to good satisfaction, and a hope expressed that it would be useful to Friends and their families; having been extended to the members of the Monthly meeting generally. The same Friends also had a meeting of conference with the ministers, elders, and overseers, in relation to the weighty matters under their care.

During the time of the Revolution in the affairs of government, Friends were closely tried, not only by distrains and sufferings on account of military requisitions, but many of their members, through the excitement of the times, were induced to join the contending ranks—or to assist in carrying on the war, by paying fines, furnishing forage for the armies, &c. These cases occasioned great exercise and religious labour, with such as violated our Christian testimony against war—in which James Thornton was an active and faithful labourer, and often exerted himself for

the relief of his suffering brethren, by his personal application to men in power—being of an undaunted spirit, and zealous for the promotion of righteousness, and the maintenance of the peaceable principles of the gospel of Christ. On one occasion, it is related of him, that when General L. passed through Byberry, burning the barns of Friends, and making great havoc and devastation, James Thornton not being at home, but the next day, returning and finding what had been done, he followed the troops to the Billet, and demanded of them to see the General. Some of them endeavoured to dissuade him from going into the room where he was, with other officers; alleging the danger and risk of his own personal safety, in such an intrusion; but James was not to be deterred through the fear of man, in endeavouring to fulfil his religious duty—he therefore unceremoniously entered the room, and the general and officers appeared so struck with his intrepid and solid countenance, that an opportunity was furnished him for addressing them, and particularly General L. on the subject of his wantonly destroying by fire the property of his neighbours; which remonstrance and address so powerfully arrested the feelings of the warrior that he trembled exceedingly. When he had thus relieved his mind, he left them and returned home in peace—unmolested.

In those days of sore trial and difficulty, much labour and concern were manifested for the good of the members of our religious society; a view of some of the subjects of exercise is presented in the report of a committee, appointed to attend the preparative meetings with the Extracts from the Minutes of the Yearly Meeting, in which it is stated that this labour of love

was greatly to edification and comfort—opening the concern “that all might be careful to walk circumspectly now in this day of outward trials and probations—that the precious testimony of Truth, might be maintained and supported by us—and that further care ought, in brotherly love, to be extended, to stir up the minds of Friends, in a more particular manner, than has been in time past, if possible, to bring about a more general Reformation, in respect to the attendance of our religious meetings, and a becoming behaviour therein;—the religious and moral education of our youth; and to abridge some undue liberties, which long custom hath made too familiar;—and the necessity of moderation in our way of living; that we endeavour to be patterns of plainness throughout, in all our lives and conversations; and that further care for the good of the Negroes should be continued, and that strict justice should be done to them who are free; and that care be taken to see that each particular meeting put the discipline of the church in practice impartially—and further what may appear necessary for the good of the whole.”

In the 3d month, 1780, a minute of the Monthly meeting was granted to James Thornton to visit some meetings in West Jersey, and in Chester and Lancaster counties, expressing that he was “in good esteem among us, his ministry lively and edifying, and we unite with him in said concern.”

After long and persevering labours of love, to clear the society from the stain of holding slaves, Abington Monthly meeting reported in the Seventh month this year “None in slavery among us. The care of those set free is under the care of a committee, who we believe are careful to discharge their duty.” Ano-

ther subject of reformation was the improvement of Schools—on which, report was made that several schools had come into a more regular method, than had been the case in times past, and that there was a prospect of the young Negroes generally, having learning. The subject, of intemperance, the unnecessary use of spirituous liquors, and erecting distilleries for the purpose of making those liquors, were also noticed, as needing reformation; and the labours of Friends were so successful, that about this time a record was made that none of the members “keep houses of public entertainment,—sell their grain to be distilled into spirituous liquors, or use such liquors, that are made out of grain.

James Thornton was now in the full vigour of his life, an active, energetic and faithful labourer, for the advancement of the work of righteousness, and the improvement and welfare of his fellow creatures—and especially on those subjects which engaged the public attention of the society.

In the 2d month of the year 1781, he opened to his Friends a weighty concern, resting on his mind, to visit Friends in New England, and parts adjacent, on Truth's account. After solidly weighing this concern, the meeting united therewith, and gave him a certificate for the purpose. On his return from this visit in the 9th month following, he gave a brief narrative of his procedure therein, which was to edification. He also produced certificates of the good satisfaction of Friends, both with his labour of love in the ministry, and in the discipline of the church, from the Yearly meeting of New England, held at Smithfield, in the 6th month—from the Quarterly meeting held at Falmouth; and from the Monthly meetings of Nantucket, Dartmouth, and Swanzev.

The following letters, one while in New England, on this visit of love, and the other soon after his return, are thought proper to be presented to the reader, as characteristic of the author's feelings and views at the time.

To Mary Thornton.

Providence, 16th of 5th month, 1781.

MY DEAR,

I feel my mind disposed to inform thee, that I am well in health, as usual; and am desirous to attend to my present concern, that I may be clear of what may be laid upon me. I find great openness among the people; and believe the present trying dispensation will produce some good effects in many. My mind is often turned towards thee, in near sympathy with thee, in thy lot, and I hope thou wilt be preserved in a steady dependance upon the Lord for help; who will be found of all those, that seek him. I trust thou hast experienced him to be near in the needful time, to thy encouragement to look forward; nothing doubting, but all will be well, as we keep a single eye to him in all our engagements through life.

I am now about to take some meetings in this and next week, in our way to Rhode Island; and so back again to the Yearly meeting, which will be held at Smithfield, not far from this place, to begin about two weeks hence. After the Yearly meeting, propose for that at Nantucket, which will be held there, in two weeks following. From Nantucket, we propose to take the meetings to the eastward; how many, or how far we may go eastward, is unknown. I have no desire to be from home, longer than may be best for me. I thought it right to embrace this opportunity, to let thee know we are on our way; and are satisfied we

are in the discharge of our duty; having, as far as we have come, peace of mind; which is a confirming evidence that we are so far right. I wrote two letters, and sent forward before this, and hope thou hast received them; and could be glad of a few lines from thee, expressive of your states and conditions since my absence. Thou may direct to Moses Brown's care, at whose house I now am, and he will be mindful to send them to me. I remain, with love to thee and children, and Friends generally, thy loving husband,

JAMES THORNTON.

To Moses Brown, Providence, New England.

Byberry, 20th of 10th month.

DEAR FRIEND,

I got home on the 6th of 9th month, found my family well, and was gladly received by them, which was very acceptable to me. I have thought thou would be pleased to hear of my safety home. I am poor in spirit—of no thought about my service in your country; it seems as though I was of no use among you. However, I feel calm, and easy in spirit, given up to the Lord's disposal. I have wished to remember Friends in your parts, in the line of Gospel love; but am much shut up. I trust the Lord will show mercy to my poor soul; as I have had a desire from my youth up, to be found faithful to him; and at times, have experienced the flowings in of Divine peace. Many deep baptisms, I have passed through in my way homewards; and was ready to think I had laboured in vain. I hope to stand still, until the Lord open my way. I see nothing. It is with me as though I never had been acquainted with the springs of life.

May thou, my dear friend, live near the Lord, and know a persevering in the light, which has sprung up in thee, that thou mayest see more light; whereby thou mayest be instrumental of good amongst the people, and more and more abound, in a real enjoyment of Divine peace. May the Lord bless thee in the way, he in mercy has turned thy mind into, and increase thy experience of his ever blessed Truth; that it may be abundantly the best treasure to thee in this world, and enlarge thy heart, so as to run the ways of his commandments, with alacrity. The condition of the Society, in your parts, requires care. May the eye of thy mind be kept steady to the great Master. May thou behold the "fields already white to harvest." May thou be favoured to pray to "the Lord of the harvest, that he may send forth more labourers." May thou join with those, who are now engaged to labour in the great work before you, in your country. Stand fast in the faith. Quit thyself like one who has arrived to the state of a workman, in the great cause of truth and righteousness, that thy crown may be sure. Oh! the Crown of immortality and eternal life! My much valued friend, give way to the gentle movings of the Holy Spirit. Press forward, in the meekness of the Lamb, that thou mayest obtain the victory. Look to the end of the race, to the heavenly prize. What gain is there!—what a glorious reward for all the labours, exercises, deep baptisms, in passing from this unstable, inconstant world, with all its glories and honours,—to the world to come, to an uninterrupted felicity with the Lord's people, ranged with the heavenly host, to praise God, who lives forever.

I am thy respectful friend,

JAMES THORNTON.

In the 8th month, 1782, Abington monthly meeting was divided into two, by reason of the members having become very numerous, and much business arising. James Thornton was actively engaged in making the arrangements for the establishment of Horsham Monthly meeting, to be composed of that branch and Byberry, and to be held alternately at each place.

In the 5th month, 1783, a minute of approbation was issued by Horsham Monthly meeting, for James Thornton to make a religious visit to the meetings of Friends in Maryland and Virginia. After his return from this journey, it doth not appear that he travelled farther than to neighbouring meetings, till the 4th month, 1785, when he opened to his Friends a concern to visit Long Island Yearly meeting, and some others. On this occasion a certificate was granted him, stating that he was a Friend "whose ministry is sound, and truly edifying to the living,—his life and conversation corresponding therewith."

The following interesting letter from his friend, George Dillwyn, was received by him during this year,—and we give it a place in these memoirs, because it manifests the near unity that subsisted between them—as well as exhibits the character and views of that truly excellent and honourable Friend.

To James Thornton, Byberry, Pennsylvania.

London, 2d mo. 8th, 1785.

DEAR FRIEND,

Thine of 7th mo. 26th last, reached me the latter end of the 10th month; in the perusal of which, it was comfortable to believe, I was favoured with a place in thy kind remembrance and good wishes.

This satisfaction had, indeed, often before attended my mind in looking towards thee, and particularly in some low seasons, which I have not been without a share of, since I landed in England, my prospects of service being much confined to this great city and its neighbourhood: and here, if I have a right apprehension, things are but low in our society, and the restoration of true Gospel order discouragingly difficult; owing, as I think, in a great measure to the meetings being exceedingly loaded with members in indigent circumstances, whose concerns being blended with the other business, and their relief and support depending principally upon those in greatest affluence, occasions such to be looked to, and to assume more sway in the management of the discipline than, (generally speaking,) they have right qualification for: while some of those who are low in the world, and able to contribute but little to such occasions, are on the other hand, too backward. And thus the guidance of a wisdom superior to human, appears to be but little waited for or attended to, as the rule of action; which makes such meetings rather to resemble courts of civil justice, than of religious society. Some are continued in membership, whose conduct is exceptionable, because they are poor, and that to the eye of reason, it would look hard to deal strictly with them, and expel them in that condition; and others are borne with, whose conduct militates against the testimony, because their pecuniary contributions can hardly be dispensed with, in the present state of things; which has been such for so long a time back, that, with some, who have been disowned for marrying out, &c. the exertions of a well concerned few, in support of the testimony, take the names of bigo-

try, narrowness of spirit, and fiery zeal; and several anonymous publications have appeared, penned with considerable art, to show that the payment of tythes allowed to the national ministry, by law, mixed marriages, dress and address, are matters in which all should be left to the exercise of their own private freedom; and that to disown any for these, which are not accounted gross immoralities, is to infringe upon liberty of conscience, turn persecutors, and prevent Christians of different denominations from owning each other, and uniting with us in the essentials of religion. These arguments, though of no effect on those who are really bound to the testimony, yet strengthen those who plead for liberty, and examine things only by the light of reason, in their errors; and the number being great, it is no small task on meetings to make head against them. So thou mayest see that if ever the kingdom is restored to the house of David, those who are made use of in bringing it about, must submit to deep baptisms; and suffer themselves to be led about as blind men, by ways that they know not, through conflict and discouragement, even to dismay. But yet there is a little remnant preserved in most of the meetings, (I hope all,) of this city, who are sensible of the state of things, and fervently own such exposures as tend to set them in a true light; and these, I believe are on the gaining hand, and will, in due time, be led forth from the wilderness, where they are preparing for service, into more extensive and effectual usefulness, leaning on the proper and alone object of dependence.

This unreserved communication of the sense I have had of the circumstance of society here, and which I apprehend is much the same in most parts (but not all) of

the country, may seem a little like telling tales out of school; but as I thought some idea of it would be acceptable to thee, and it may be engage thee in sympathy with thy brethren and sisters on this side the ocean, still deeper, I think not to suppress it, but trust it to thy discretion; yet not wishing thereby to prove as one of the discouraging spies, to any traveller whose face may be turned this way.

I don't know whether S. Emlen has yet wrote thee; but I think I heard him say he had received an acceptable epistle from thee, since our return from Holland. We have lately finished a visit to the families of Westminster Monthly meeting, to a good degree of satisfaction: another is about being engaged in, to those of Ratcliff; but as Samuel is going to Bristol, I am yet doubtful whether or not he will return to join me in it. If he does, it will be a comfort to me, as we have been together in near fellowship hitherto, and his gift is so peculiarly adapted to that service; but whether he does or not, I am likely to be favoured with the company of Deborah Townsend, a valuable Friend of the Peel meeting, who has been a considerable time under the same concern, waiting for an opening. Thomas Ross, after visiting all the Meetings of Friends, but one, in Ireland, we hear, is likely to join dear John Pemberton in his line of duty, among strangers; and it is said N. Waln is also bending his course towards that country from Leicestershire. Mehetabel Jenkins was recovered from the small-pox, at the house of Samuel Neale. Rebecca's Wright & Jones, are in the north, and there likely to continue through the winter. Patience Brayton is somewhere in Wales; and William Matthews arrived in London

about a week ago, but how long to stay, or which way he will be steered, I know not. All were by the accounts last received, in usual health, but J. P. whose hand was not cured, though in a fair way of being so.

Since writing the above, William Matthews and Samuel Emlen, also my brother William, desired to be joined in a salutation of love to thee, thy wife and children, with my wife and self, who are, with desires for thy support and comfort, and thy continued remembrance of us,

Thy affectionate friends,

GEO. & S. DILLWYN.

Hitherto the Monthly meetings of Abington and Horsham, had been constituent parts of Philadelphia Quarter; but at the Yearly meeting held in the 9th month, 1785, it was agreed that Abington Quarterly meeting should be established, of which James Thornton became an active and influential member. An account of the opening of this Quarter, is mentioned in his letter to John Pemberton, contained in the following collection.

In the 3d month, 1787, James Thornton opened a prospect of visiting the Quarterly meeting held at Cecil, and some other meetings in Maryland, which concern was united with, and a Minute granted him by the Monthly meeting of Horsham for that purpose.

Hitherto his labours of love in the work of the ministry, had been extended in various directions, among his friends in America; but in the 11th month of this year, he spread before the Monthly meeting, a concern that had been ripening in his mind for a considerable time, to make a religious visit to the churches in Europe, particularly in Great Britain.

On this occasion, a committee was appointed to prepare a certificate of the unity of his friends at home. This was produced, and signed in the beginning of the 1st month, 1788, and being approved by the Quarterly meeting, as also by the Spring meeting of Ministers and Elders, held in Philadelphia in the 3d month following, he took an affectionate farewell of his friends at Byberry meeting, on the 18th of the 5th month, in a pathetic communication, which closed with these words, "Farewell! farewell in Christ Jesus." The following account of his embarkation for Europe, was preserved by his dutiful son, James Thornton, jun.

"My dear father left his habitation in Byberry, the 22d day of the 5th month, 1788, and sailed from Philadelphia on the 24th following, and 7th of the week, about 10 o'clock in the morning, in the ship Grange, William Roberts, captain, bound for Liverpool, in England. Samuel Smith, David Cumming, and myself, went with him in the ship, down to Chester. We lodged that night in the ship. On 1st day morning, we went on shore at the town, breakfasted at Henry Graham's, and went to meeting, where was a large number of Friends and others, collected from Philadelphia, and divers parts of the country. In this meeting, my dear father earnestly recommended, and pressed both young and old, to a steady attention to the swift witness of truth in their own hearts.

After meeting, we went to the widow Withy's, where was, to dinner, I suppose, above a hundred people. From thence we went again to Henry Graham's, where we had, with Friends, a comfortable sitting together, for the last time; and, indeed, a memorable time it was; I believe never to be forgotten

by some, in this life; wherein my dear father took his leave of Friends in America; and after giving us some very seasonable, salutary advice, and gospel admonition, in a very solemn and tender manner, affectionately bid us farewell in the Lord. He went on board the ship about six o'clock in the evening, and sailed about an hour after.

JAMES THORNTON, JUN.

In the annexed collection of his letters, those he wrote while on this visit in England, furnish some interesting particulars of his travels and labours of love in his native land. He returned to his family and friends with the reward of peace, in the 10th month, 1789, and was received with feelings of thankfulness and mutual rejoicing, as a brother beloved.

In the 5th month, 1790, he met with a close trial in the decease of his son Joseph, a very promising young man, who had been for some time declining with a pulmonary complaint; and in less than three years after, he was deprived of his wife, Mary Thornton, with whom he had lived in much harmony, for upwards of forty years. Her death occurred in the 4th month, 1793.

After his return from his European voyage and travels, James Thornton does not appear to have been far from home, in the exercise of his gift in the ministry, so as to occasion the concurrence of the Monthly meeting. He, however, frequently attended neighbouring meetings, when his health admitted; and during the prevalence of the yellow fever in Philadelphia, in the year 1793, accompanied by his daughter-in-law, Hannah Thornton, he attended the yearly meeting in that city. They were both preserved from

the contagion of that awful malady, while a number of others who attended that meeting, were removed by this pestilential disease.

In the early part of the 4th month following, he obtained a minute of the unity of his Friends to visit some meetings in Pennsylvania, New Jersey, and New York States, as way might open. But in a few days after, he felt a release in his own mind, from this concern, and was shortly after attacked with the disease which terminated his labours and his existence, in this probationary state. A particular account of of his last illness, and of divers weighty expressions which he uttered, was preserved by his son James, and his daughter-in-law, Hannah Thornton, who were his affectionate and assiduous attendants to the close; being as follows:

Some account of James Thornton, in his last illness, and of divers weighty expressions, which he dropped.

The 8th of 4th month, 1794, as he was walking to and fro, across the room, he expressed that he had been under an exercise, some time back, respecting visiting some places; but now had found a release, and enjoyed a quiet peaceful mind, which he preferred to every thing else. Soon after which, he found himself somewhat poorly, but rested pretty well that night. Next morning, went to week day meeting. On his return, the disorder increased rapidly; he said he had much pain, particularly in his breast, and about his kidneys. It proved a complicated complaint, with much of a bilious nature. He retired to his room and bed, chiefly, until sixth day, about the 11th hour, when he seemed somewhat relieved,

and walked up the lane. On his return, he found his disorder increasing upon him again, and remained very poorly until the 5th hour, on seventh day morning, when he was seized with a violent shaking fit, which held half an hour: a profuse sweating followed;—and when that abated, he somewhat revived. Being asked how he was, answered, “Very poorly;” and said, “I have been afflicted from my youth up, with bodily infirmities, and how it may issue now, whether in life or death, is not essential for me to know, as I have a peaceful mind; and all the world would be nothing without it.” He further said, “Many times, in my younger years, as I have been walking to meeting, I have been forced to stop, and lean my head against a tree, to rest: And when I first stood up to speak therein, I have felt such a weakness and dizziness, that I was scarcely able to stand, occasioned by a very heavy pain, down one side of my head; but under the exercise of my gift, strength increased inwardly and outwardly. So that I have great cause to encourage to be diligent in the attendance of meetings, and duties therein.”

On seventh day evening, Peter Yarnall came here. About the eleventh hour, same evening, after a very poorly day, he was seized with the second fit: at which time, he desired us not to be anxious about him, but learn contentment in our allotments. After a space, said, “Learn contentment.” The latter part of the night he rested pretty well. Next day, being first of the week, an oppression increasing upon his breast, made it hard work, although he expressed but little. But, on going to bed, rested pretty well until a little after two o’clock, when a third fit came on. Peter Yarnall being called up, he said, “It is well thee is here,

to help bear up my children in this trying time; but they must take up the cross, and they'll find, by experience, it must be done daily." Also said, "This is hard work, but there's a good foundation: that's best of all." Another of the family going up to the bedside, he repeated, "This is hard work but there's a good foundation; and we experience hard things to be made easy,—and bitter, sweet." At another time, being asked how he was, chose not to be disturbed, but said he was quiet and contented.

About the ninth hour in the morning, second day of the week, he seemed much revived, and said he was pretty clear of pain, and relieved from the oppression at his breast; which might be discovered by his freeness in conversation. In the afternoon he said, "I have seen that the honour and friendship of this world is a great hindrance to the progress of many in religion; but it is what I have always shunned, or I should not have been able to have dealt so plainly, and spoke so impartially in meetings, and out, as I have done, and stood through it all, to this day."

The 15th of 4th month, and third of the week, in the evening, he repeated some of John Churchman's expressions, respecting the danger of some, sitting down the wrong side of the river, and singing: but said, "that would not do; there must be a labour kept up, and a persevering through Jordan. Sometime after said, the pleasant prospect of being nearly released, he could not set forth with words. It was answered; It seems not in our power to do much for thee. He replied, "It's a comfort that my dependance is not on man."

Fourth of the week, he again revived a little. A young woman taking her leave of him, to go to meet-

ing, he said to her, "I always attended meetings when I could, and now I am easy;" which he had been heard to express divers times before, that he had been diligent in doing what he had found to be his duty. Storms, nor tempests, nor no other consideration, had hindered him from going on his master's errands, when he could. And further said, that a small complaint never had kept him back; but frequently he had gone, when he thought some would have gone to their beds, and that he mostly returned, better; and of latter time, when debarred from going out, he had enjoyed the fruits of his faithful labours. He further said, that he did not remember, he had attended a meeting, since he had arrived to the years of maturity, but what he had received some satisfaction, more or less. When people complained of poor meetings, he ~~at~~^{replied} say, he believed the fault often lay upon themselves. He had an aversion to people's complaining after that manner, and of their not being able to attain to such and such a state of mind; he would reply, that if they did their part, there was nothing to be doubted of. He was one, firm in the true faith, without wavering, and lived near the Fountain of living waters, and often had access thereto, and was frequently instrumental in watering the churches; which oft times was as the holy oil, or sweet ointment, which was spoken of formerly, descending upon the drooping spirits; but was attended with that which checked forward unruly ones. The savour whereof so sweetened his spirit, that his company was very desirable to all that had any love for the blessed cause of Truth; as his common conversation generally had a tendency to lead thereto. He was of a kind, affable disposition to all ranks of people, especially those that

truth had distinguished, let their outward circumstance be as it might.

Oh may we be engaged to gather up the fragments; which will be as a sweet savour to our minds, if we are diligently concerned to walk in his footsteps, according to the talents received; and may the remembrance thereof never diminish, while we are continued in this inconstant mode of being; that at the close, we may have to offer up our accounts as he did, with joy.

On fifth day, his disorder increasing upon him, in the afternoon he said, "This is close work; but I have a peaceful mind, that makes it up." Several different times, he expressed that his complaint was trying; but it must be remedied by patience. A lethargic condition had been coming on, several days, which then occasioned him to be less conversable.

Sixth day, about twelve o'clock, another violent fit seized him, and he expressed nearly as follows: "Be still; Be still. Turn in to the Lord. Cast your care upon him; and if there is a free giving up, he will be with you, and keep you through all." After a pause, said, "It's joyful. It's joyful. It's all light. But it's a loss; it's a loss that will be felt by these children. Lord, thou art able to support under every trial, and keep thine. There are many difficulties to encounter, through this inconstant world. All that appertains to it is transient and fading. The Lord hath begun a good work, and he is able to carry it on. Look to him for ability to go forward. But there must be a total surrender, and giving up to him. Keep to meetings. Keep us, we pray thee, O Lord! Fit and prepare us for thy glorious kingdom. Call in thousands, and tens of thousands more, to labour

in thy churches, the world over; for thy ever blessed cause sake, for thy son's sake, and for thy seed's sake. Cause them to flock to thee, as doves to the windows. Be pleased, O Lord, to enable all thy truly depending children, who have no might of their own, to go forth conquering, and to conquer, against all oppositions, for thy sake, the cause, and blessed seed's sake; although their trials are, and may be great, yet thou alone art able to protect, and carry them through, if there is a full dedication of heart to thee; and also to separate the precious from the vile, and give them the victory over death, hell, and the grave; so that they will be able to sing triumphantly at the close of time here, which makes up for all our labours. And we pray thee, O Lord, give all those an entrance into thy rest, with the Lamb immaculate. Thou art worthy of all praises,—hallelujah forever more. Thou knowest, O Lord, that I love thee."

Then lying still awhile, being queried with how he was, said, "Very poorly. Let me be still and quiet," and dropped into a doze; but when he awoke, was very weak and low. About the 11th hour at night, he revived a little again.

Next day, being seventh of the week, on being raised up, he said, "Let's take all things patiently." In the afternoon, being asked by a friend who had just come to see him, how he was, said, "I think this has been the deepest sickness that ever I have had, but a favoured one." And his faculties brightening up, similar to what they usually were, he entered upon conversation respecting church affairs. After a time, dropped into silence, and a heart-tendering time it proved to all then present. When the Friends took their leave of him, he spoke comfortably to the

Friend's wife, also desired him to remember his love to all Friends in the truth without exception, and said, "This has been as a brook by the way." Our sorrows were much alleviated by beholding the rich supply of resignation to the Divine will, accompanied with patience, which he was endued with under all his afflictions. Although his words were few, they were very savoury. In the course of his illness, he often expressed, that he enjoyed the fruit of his labours, which was peace of mind.

He continued much the same, until about the 4th hour on fourth day morning, when another shaking fit came on, and the bitter pains of death surrounded him; but that text of scripture seemed applicable to his state, where it is said, "There appeared an angel unto him, from heaven, strengthening him." For his heart and mouth seemed filled with prayer and praises to Him who had been his Alpha and Omega. Although there could be but little understood of what he uttered, his groans were accompanied with a sweet, peaceful, quiet feeling, all that day, as well as at some other seasons: under the sensation whereof, the spirits of those that attended him, were marvellously upheld or supported, which had been his prayer for them. A full evidence that the prayer of the righteous availeth much. A few hours before he departed, he appeared to be somewhat relieved from pain, and quietly expired, without a sigh or groan, about one o'clock on fifth day morning, the 24th of the 4th month, 1794—and was interred at Byberry the 25th, on which occasion a solemn meeting was held, and several living testimonies borne.

His age would have been 67 in the next ninth month.

HANNAH THORNTON.

JAMES THORNTON, Jun'r.

*Letter to Samuel Smith.**Byberry, the 17th of 8th mo. 1759.*

RESPECTED FRIEND,

Having, some time past, been informed of some dissatisfaction thou hast had, respecting my appearance, the first day of the Yearly meeting in the little meeting-house at Burlington, in a matter of the greatest importance to us, that can be, respecting our testimony to the gracious influence of the Holy Spirit; the which, I apprehend, is the highest dispensation of Providence to man. And whilst he is under such good qualification as it affords, can stand faithful against all opposition of any contrary spirit, either of men or devils: otherwise many would have fallen, who did stand the hottest persecution, which any way could happen to the saints. But so gracious was the influence of the Holy Spirit, and their faithfulness to the Divine knowledge thereby communicated to them, that they endured the greatest hardships which could be inflicted upon them, even sealing their testimony with their blood. May we be so careful in our measure of the Divine knowledge and experience of the leadings of the Holy Spirit, as to stand fast in the faith which comes by Jesus Christ, as the apostle saith, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" That we may thereby be enabled to withstand the adversary in all the cunning craftiness, whereby he lies in wait to deceive. In this state, I believe, no power can prevail against, or overset the faith of such, no more than they can prevent or hinder the Lord himself from influencing

their hearts with his holy Spirit, and filling them with love, and a right zeal for promoting his blessed cause in the earth, unto which they are appointed and ordained of him; and such are as the apple of his eye, and he hath fought, and will fight all their battles for them, and reprove kings for their sake, saying, "Touch not mine anointed, and do my prophets no harm."

Having no design of controversy, or moving any thing that might carry the least appearance of resentment; but in freedom and good will, which ought always to subsist amongst brethren, and by no means to make each other offenders for a word, so as to break that freedom, I shall draw to a conclusion, feeling in my heart, at this instant, the spring of pure gospel fellowship, in the love of God that is shed abroad into the hearts of all that truly love and fear him. In which I remain thy affectionate friend,

JAMES THORNTON.

To William Dodson, Jun'r.

At Gedington, near Kettering, in Northamptonshire, England.

Byberry, Philad. Co. 10th mo. 13th, 1766.

ESTEEMED FRIEND,

I received thy letters by Joseph White, William Horne, and John Balderston, all of which were very acceptable, as they clearly conveyed thy great regard for me. I have been too negligent in writing, I do own, though not for want of love; for my love and good will to thee, my dear friend, is much more than I shall, at present, attempt to set forth; yet may say, I wish thee well, every way.

When favoured to look back to the times we lived together, they seem but as yesterday, and still are fresh and pleasant to me. I hope I shall never forget the many enlivening seasons, wherein our minds were much strengthened to press forward, in that way the Lord turned our feet into, and made all his paths peace to our souls. Let nothing hinder our sight of this way, but that we may keep our eye single, that our body may be full of light. I feel a near union of spirit with thee, and hope to be more industrious, in future, to impart something of my mind to thee by writing. I have noticed thy account of the death of thy dear mother, and mother-in-law; whose memories are precious to me. They were truly valuable, virtuous women, help-meets, indeed, to their dear husbands; affectionate parents to their children, good neighbours, real friends, hospitable and kind to all, and more especially towards the household of faith, being mindful of entertaining strangers. We must leave them with Him who has taken them from works to rewards, and humbly submit to Him in all things, remembering that our loss is their eternal gain. I have been touched with a sympathy and tenderness towards thy dear father in his weak, low state of body and mind, with desires he may be preserved sensible of the best help, in every needful hour; and experience, in his last days, full redemption by Jesus Christ; that as his outward man decays and grows weaker, his inward man may grow stronger; so that in the conclusion of time, he may pass away from this earthly house or tabernacle of clay, and enter a new one, a building eternal in the heavens. Please to let him know my desires for him.

Thy account of singular cases happening in your

Quarterly meeting, when W. H. and T. G. were there, seemed much to affect my mind, knowing they must be very exercising and trying circumstances; but, be assured, the one very singular case of M. and A. was permitted for a trial, both of the individuals and the whole meeting; and it might be, to abase the one, i. e. the poor creatures, M. and A. and prove the strength of the other, i. e. the meeting. For, by such besetments, the honest, sincere, travellers, who durst not veil themselves with any names, or appearances, or likenesses, either of things above, or things beneath, are led to a deep, humble reverent waiting for the one Name and Principle of Light and Life, to wit, Christ Jesus, their spiritual Moses (without whom, we can do nothing,) that they may be able to rebuke Satan, in all his transformations or appearances; so that we may not be deceived or mistaken in matters of the most sacred nature, by taking imaginations of the creature, for revelations of the Holy Spirit. My dear friend, though there may be many humbling circumstances that fall out in the compass of our time, and labour in the cause of truth, yet, if we eye the honour of our heavenly Father, and wait upon him, in singleness of heart, to know his will concerning us, and to be led by his Holy Spirit into an obedience thereunto, he will bring us through all, prepared thereby as vessels for his own use and service. For, "as gold is tried in the fire, so are acceptable men in the furnace of affliction."

I, my wife, and one daughter, and three sons, are at present, pretty well in health, which we esteem a favour; and I hope these may find thee and thine in the same condition. Please to remember my kind love to my old dame, and her daughter, whom I often

think of; and tell the former, I believe her interest, yea, her chief interest is in Christ, and shortly will be gathered to it in him, unto the Father, and receive the crown which is laid up for the righteous, as a reward for their faithfulness. I love her much, for her tenderness, and care of me; for she was a nursing mother indeed; her watchings over me were for good; her advice and instruction were very serviceable to me in my then infant state. I pray God, to strengthen her now in the decline of life, that her mind may be in heaven, while she may be on earth, in this tabernacle of clay; so that she may be preserved fresh and green, to the last. A very comely sight to see such a condition in the aged, and very encouraging to the youth, to follow them, as they have followed Christ, in the way of regeneration.

JAMES THORNTON.

Essay of an Epistle from the Yearly meeting, held at Philadelphia, in the 9th month, 1771.

To the Yearly Meeting, held in Maryland.

DEAR FRIENDS,

We received your epistle, accompanied by several of the Friends you nominated to attend our meeting, whose company was acceptable; and we find there are a remnant among you, who are concerned to walk in the way of self-denial, who we desire may be preserved, under a right exercise of mind, and that they may be enabled to bear a faithful testimony to the cause of truth, and against all unrighteousness. And we earnestly beseech, that all may keep a watchful eye over their own spirits, that nothing of the man's part get uppermost; but keep down to the gen-

the movings of the Holy Spirit, which leads into all truth, and unites us together in pure love, in which is experienced the real advantage of being members one of another, and of a joint labour in the Lord's vineyard. Thus, we may be of service, according to our measures and growths in the knowledge of saving help, showing forth, by a good conversation, the meekness of wisdom; and in all things live to the honour of our holy head, Christ Jesus.

May we be so redeemed from the love of this world, that in faithfulness we may serve our heavenly Father, in whatever he calls us unto; being given up freely to do our days' work in the day-time; and at the same time to take good heed that we be found just stewards in the things of this world; that we make not our indifferency thereto, a cloak for sloth and idleness; for there is a justness due to ourselves and families, and unto all men, without which we cannot reasonably expect to stand in Divine approbation. We are informed, in sacred writ, of what the Lord our God requires of us, "to do justly, love mercy, and walk humbly with God." Our profession of the most sacred truth, will not justify our neglect of fulfilling the law of moral righteousness. For, as our Lord saith, "If you are unfaithful in the unrighteous mammon, who will intrust you with the true riches." We ought not to think that we are in the way to the kingdom of rest and peace, while we are in the daily breach of the moral law, lest we deceive ourselves; for God will not be mocked; but such as we sow, such shall we reap. If we are not just unto man, we cannot be just unto God. We tenderly desire that all of us may look well to our ways, that we make a right improvement of our precious time, that we may end

with this testimony of fulfilling the work whereunto we are called, and finishing our course with joy in the Holy Ghost.

Written by JAMES THORNTON.

To Samuel Neale—Ireland.

Byberry, the 5th mo. 23d, 1784.

DEAR FRIEND SAMUEL NEALE,

Having thought a long time of writing to thee, and being in Philadelphia last week; heard of thy kind remembrance of me, by a letter sent to J. P. which renewed my thoughts of doing it; though but little prospect of much worth sending across the Atlantic. However, my love reaches to thee in as strong a manner as ever, and am desirous we may keep in view the necessity of a continued labour to keep in the line of Divine appointment; always attentive to the still small voice of the great Shepherd, who puts forth his own, and goes before them. How admirably he furnishes with wisdom and ability, those who are faithful to him, and who are willing to leave all, and follow him: I have taken into consideration thy service whilst among us; how many seals there are of thy ministry. What place thou had in the minds of the people of all ranks and denominations of Christianity! How affectionately many speak of thee, so long after thy return from us, to thy native land! which makes me conclude thou didst not labour in vain. Notwithstanding "the race is not to the swift, nor the battle to the strong;" but to them who hold out to the end, they shall be saved. I find no time to be idle; there

is always something to do in the Lord's vineyard. "Work while it is day—the night cometh when no man can work." May we be found among those who give up their accounts with joy, and receive the happy sentence of "Well done: enter into the happiest of all places, the joy of thy Lord."

I have thought of my own services in times past, and they have brought a dread over my mind; lest the word rise up in judgment against me, as being unworthy of so great a favour, as to be an ambassador from God to men. I have looked at myself with astonishment, seeing my great weakness and failure in many respects, unbecoming the dignity of the ministerial office: which is one continued exercise in handing out of the most holy things. Wherefore, I think it needful for me, whilst I am teaching others purity of life and manners, to keep my body under, lest I become a cast-away. I am now in a good degree, withdrawn from the surfeiting cares of this world; have little more to do than give some directions to my youngest son, who is at home with us; on whom is devolved the principal management of our business; and I hope he will be preserved steady, and be a comfort to his dear mother in my absence, which often happens. My eldest son is married to an amiable young woman of the family of Haines, belonging to Evesham meeting in the Jerseys, where he now lives, in a promising prospect of being of service.

Our dear friends from our side of the water, will I hope, prosper in their weighty undertaking, to the edification and comfort of the honest-hearted every where. Remember my love to them, as opportunity offers; particularly to dear John Pemberton, who I hear, labours hard, and is led in a way he knew not to

his great humiliation; which I hope, as he keeps in his allotment, will make peace—his peace, sure. I have many serious thoughts respecting so many of our serviceable members being called away from among us, at a time when we are just exposed to new scenes of trials and temptations. For though our late troubles have been deeply afflicting, through a violent spirit, threatening desolation every where, and especially to us as a religious society; but through the Lord's assistance, many have stood valiant for his cause, in the times of the hottest persecution. But there is a greater danger now, of being caught in the delightful pleasures of peace and prosperity; and of falling back again into the world;—which makes it more needful for faithful men among us, than ever. However, it is the Lord's doing, and we must submit. He knows best how to carry on his own work. Probably those who are sent to you, may be able to tell unto others, what the Lord has done for them, and point out the way to prepare for their portion of the chastisement of the Lord for their sins. For its not improbable, but the furnace will burn hot, and hotter in your parts; and well will it be for those that know the Lord, to flee unto him, and take sanctuary under his Divine power, that they may be able to stand in the day of trial.

Thy friend,

JAMES THORNTON.

To John Pemberton, England.

Byberry, the 5th mo. 1785.

MY VERY FRIEND,

I have felt an increasing desire for thy preservation, through thy very arduous labours, in

spreading the Gospel, among a people who have sat in darkness, and much estranged from the true light. May thy endeavours be blessed to them, so as to see that the Lord is good,—and taste of his pure love to their souls. I have admired the good hand, which has hitherto sustained through great tribulation. Such a dedication of heart, thou hast manifested, is a certain evidence of thy experience of an annihilation. What is it the Lord cannot do? Live with him now, and forever. Leave the care of the world to those who are in it. Surely thou art called out of it, according to the true intent and meaning of the expression used by our Lord to his disciples: “You are not of this world. I have chosen you out of the world.” What a purchase is made, by a surrender of that which is near and dear in this world, for the honour of God and good of thy fellow mortals: even in this life, an hundredfold, and in that which is to come, life everlasting. May thy feeble hands be strengthened:—thy mind animated to pursue with diligence the work which is before thee; nothing doubting, that it will be completed in the Lord’s time, which may not be very long. He knows how long; and will sufficiently reward with light and love, as ample wages for every day’s work; which will render it pleasant and comfortable, while in the performance of every duty.

I have the satisfaction to inform thee, that thy dearest is still enabled to bear thy absence with a becoming resignation; and on the whole, much better in health than formerly. She manifests a real sense of thy exercises, and is often with thee in spirit: so that I have in measure, discovered thy baptisms in her; which has led me into deep sympathy with you, in the present close dispensation of Divine Providence, with an-

dent desires that there may be no intermission of prayers for your perseverance to the end. For it is the end, in the will of God, will crown all with unspeakable consolation.

Our Quarterly Meeting is now over; wherein were many weighty considerations respecting the state of things among us. The weighty matter of settling another Quarterly Meeting in the country, was, with much unanimity, committed to a large number of Friends; who met the next morning; and taking the subject up, after a time of much brotherly freedom, united so far as to propose that Abington, Horsham, North Wales and Richland Monthly Meetings, constitute the new Quarterly Meeting. The three Monthly Meetings in Philadelphia, Haverford and Exeter, to remain together, to be held in Philadelphia as usual. The reason why Exeter is retained to Philadelphia is, a probability of Concord Quarter's settling a new Quarterly Meeting at Uwchlan, that may suit to take in Exeter, and give up Darby to our Quarter. The new Quarter to be fixed at Abington. This affair has gone so far as it is, to all appearance, to great satisfaction. The Committee are to meet again at Abington, the 2d day of next 7th month, to consider of a proper time, when it should be opened, and other matters which necessarily attend the constitution of a Quarterly Meeting. We have named a few Friends of the Committee to attend the Quarterly Meeting next second day, at Concord, to inform them how far we have proceeded as above, that they may proceed in their prospects in the matter.

To John Pemberton, in Europe.

5th month, 1786.

DEAR FRIEND,

Thine, dated the 1st month 21st, I received and observed the contents with satisfaction. Mayst thou be preserved in thy line of duty to step forward in the clearness, that thou mayst know the time when, what, and where to discharge the great weight, which at times lies on thee. The Lord knows how to prepare for every service; and often before we are fitted fully to answer his requirings, he is pleased to plunge into a deep sense of our own inabilities, and strip us of all human help. Insomuch, that we feel greatly depressed, and ready to shrink under the apprehensions of our own unfitness, even to the making excuses, as Moses did, when called upon to visit his brethren in bondage,—that he was a man, slow of speech, not eloquent,—neither heretofore, nor since. But as there is a submission to His Divine will, and obedience thereto, way has been, and will be made, to perform the work, unto which we are called. And, by how much the more, we have been sensible of our own unfitness to be employed in his service, we have been so much the more sensible of his Divine power, which works wonders, and leads into admiration of his marvellous acts; and we are greatly strengthened to persevere in the way he is pleased to lead, however contrary to our own will, and natural inclination. So that while we are filling up our duty to the Lord, we shall be prepared to enjoy a happy state of unmixed purity: so that the creature will be annihilated, totally dissolved into entire subjection to him in all things, and we shall become so fully acquainted with him as not to be mistaken in our services, nor have

occasion of doubtings, which arise from inexperience of saving faith in him, who hath said, "the Lamb and his followers shall have the victory." A glorious conquest will be obtained in following him through great tribulation; even an entrance into the everlasting kingdom of rest and peace. May unwearied diligence, attended with the clearest evidence of life and peace, accompany thee, through all thy perils, both by sea and land, and among false brethren, to the end of thy arduous labours, in the way thou art so singularly led, and eminently supported, so as to return to thy native land with the fullest assurance of best intelligence, that thy work is done; bringing with thee, the pleasant fruits of diligence and faithfulness, the sheaves of peace, and a tranquil mind: which will more than compensate for thy long absence from us, and hardships thou mayst have undergone; and render thee acceptable and comfortable to thy truly sympathising friends, in all thy labours,—uniting in returning to the Lord all praise and honour, who with his dearly beloved son is worthy forever.

The Quarterly meeting opened at Abington the 4th instant. It was large and satisfactory. I hope, as thou hinted, it will engage many to come under the weight and religious exercise of mind, needful to support the true ends of such a meeting, and be united harmoniously to labour for the spreading of the cause and testimony of Truth.

I have the satisfaction often to hear (by letters from thee to thy wife and brother James) of thy movements and be etmen , o account of thy not staying long , and being more given up to further services in some places. I feel with thee in these exercises, and hope thou wilt be released from all fears and doubts

about what is past; and steadily look forward, believing the Lord will be merciful towards thee, who knows the sincerity and integrity of his children, who would not willingly omit any duty they are sensible is required of them. And if through diffidence and fear, thou may have rather hastened in leaving any place, and thereby occasioned some serious thoughts about it, which may be humbling; yet I believe, it will be looked upon with compassion, and be held more excusable, than staying too long, until the concern grows flat. Be encouraged.—thou hast to do with Him who was touched with a feeling of our infirmities, and who will not account all weaknesses, sins; but may suffer us to be sensible of them, by leaving us to feel and see how we might have done better;—which may prove an advantage to us in the end, by keeping us humble, and more attentive, in future. I have heard of thy openness in the Gospel to many, in several places in England, which is very comfortable, and a sure sign, that thou art still under favour; which must remove all weights and burdens that have been on thy mind, from fearful apprehensions of past failures; and give thee fresh courage to look forward, and not look back—that thou may now be able to conclude thy labours, in the light and strength of the Lord; who may in mercy see meet, after so many deep trials, and humbling dispensations, to grant thee a release, and liberty to return again in a short time; all which I do from the bottom of my heart, leave unto his all-wise disposal.

Our beloved friend, Nicholas Waln, proposes to meet John Townsend, on Long Island, and join him in a visit to Friends in New England. John has prospects of visiting the scattered flock, and inhabitants,

at Nova Scotia, before he returns from the eastward. Nicholas does not, at present, expect to go there. John Storer is likewise to the eastward, and expects with the above Friend, to be at the Yearly meeting on Long Island. Thomas Colley, on his return from the southern Governments, writes to a friend in Philadelphia, dated the 13th of this month, at Alexandria, and proposes to attend the Yearly meeting at Third Haven, the 1st of next month, and proceed pretty directly after to Philadelphia. All well,—and as far as I can hear, well employed, to good satisfaction. Thomas has been near two months to the southward, longer than the others, and he says in his letter, much led into the highways and hedges.

I still retain a near sympathy with thy dear wife, and am of the opinion, that she gets along bravely; though not without deep exercises and trials, which I hope, are sanctified to her; and she is supported to bear thy long absence with a becoming resignation; yet is looking toward the end, hoping she will be favoured with thy desirable company in the Lord's time.

In thy frequent writing to thy dear friends, I wish thee to be sparing of thy good opinion of them, and laying thyself so low in their view. Overrating of others, and underrating ourselves, should be avoided. Our conditions are best known to the Lord. Sometimes, things running high with respect to the value and esteem for individuals, may have a tendency to make some think more highly of themselves than they ought to think; especially such who seem restless and uneasy, imagining they are neglected. Mortifications are often advantageous to make self of no reputation. A hint of this kind may suffice, as I have discovered

JAMES THORNTON.

in some letters undesigned by thee, made use of to raise a kind of esteem from others, by the value they conceive thou puts upon them.

To Mary Thornton,

MY DEAR,

I am now on my way with a fair wind, favoured with health, rather better, though not without symptoms of my usual complaints. Dear James, I expect, informed how we got along to Chester, and how we parted. It was very close work; but the Lord favoured us. I hope I shall in due time hear you are well reconciled to the present separation. May thou, and our dear children be preserved in the way of the Lord, and enjoy peace and comfort. Our company on board appear to be all well, and endeavour as much as our watery situation will admit, to make it easy and agreeable to each other. Joseph Peckover, I expect, will be good company: in disposition, lively and cheerful. I feel easy, body and mind; and I think, fully given up to the Lord's disposal. I am with love to self and children,

Thy loving husband,

JAMES THORNTON.

Capes, 26th of 5th month, 1788.

To Mary Thornton.

York, Old England, 26th of 9th month, 1788.

MY DEAR,

I received thine yesterday, with our son's letters, dated the 10th of 7th month, 1788, and am much pleased to hear of your welfare and health. I wish thou may be supported to bear thy allotment in my

absence, that nothing may sink thee too low. Thou knows, difficulties will fall out, in our passage through life; but I hope thou wilt be enabled to bear them.

I expect to write to James by this opportunity. The Quarterly meeting here is just over; and I expect to go out of town to day. Feel better some days past than usual.

Please to remember me to dear Joseph and wife, William Walton and wife, and children, and all my Friends and neighbours, as thou in thy freedom, may see meet, and receive a large share to thyself.

I remain thy affectionate husband,

JAMES THORNTON.

To James Thornton, Jun.

Leeds, in Yorkshire, 27th of 9th month, 1788.

DEAR JAMES,

Thy very acceptable letter dated 10th of 7th month, came to me at York, last fifth day. I am at present easier of my complaint, and favoured to travel, better than I could expect. I feel daily need for renewed supplies of wisdom and strength to perform my services among Friends, and have no cause of doubt, of being in my place. I hope thou wilt be preserved, and enabled to go through thy allotment in divers concerns in this life, to thy own satisfaction, and the assistance and comfort of thy dear mother;—that love and peace may be your inestimable treasure. I am much comforted in thy remembrance of the favoured opportunity at Chester, on our parting,—believing thy mind was beneficially centered in solemn prayer for thy own establishment and growth in Divine grace; which ought to have the first and principal place.

our minds; as our dear Lord and Saviour advised, "First seek the kingdom of Heaven, and the righteousness thereof, and all other things will be added." May the Lord bless thee with increasing desires to be found in the way of thy religious duties, as the same may be opened in the true light, and that thou mayst be faithful in the discharge thereof. Thou knowest I have been more thoughtful of thy spiritual improvement in the chiefest good, than the gain of abundance of this world, having faith in the Divine promise, (all other things necessary shall be added.) I am encouraged from thy tender hints of letting nothing of the concerns of this world, which I have left behind, hinder my better services. Thy care herein, has spread a sense on my mind, that thou art sensible of the necessity of watchfulness, to attend to the work whereunto I am called, in preference to all worldly considerations. Still I have a sympathy for you, whom I have left in the necessary cares of this life; and cannot but desire thou mayst be enabled to bear what may arise, to cross your expectations, and occasion difficulties and trouble. I hope thou wilt be wisely directed to manage thy own concerns, with wisdom and discretion.

I have a valuable friend from Manchester, who has been with me some weeks, and is likely to continue with me, but uncertain how long. His name is Richard Routh, a kind, sympathising friend, and has been of great service to me. His kind love is to thee, and dear mother. I expect to get out of Yorkshire in about four weeks. I have been industrious in about ten weeks. There are many meetings; many of them small, but the neighbours coming in, they are often made large, and in general, satisfactory. I

hear George Dillwyn and wife are gone over to Dunkirk in France, to see the few Friends there. I have not yet seen them. John Pemberton and I parted, after travelling a few weeks together. I expect he will be at Nottingham Quarterly meeting, next 2d day. Since parting, we have exchanged several letters. In the last from him, he informs that he is better in health, and able to travel. He had been poorly. He still remains in a very tried situation, not being fully clear of the islands near Scotland. The season being now far advanced, it don't look likely, if he should go, that it will be before spring. He calls for great sympathy of all his friends. I have no doubt of his being preserved, and a good example of patience; and in the Lord's time, it will be manifest that all shall work together for good. He desired, in a letter of his to me, to be remembered to thy dear mother and all the family, and Friends, as opportunity offers. My love to his wife, his brother James, and Henry Drinker; and let them know I received their kind remembrance of me—to Nicholas Wals, (whom many Friends here remember with near affection,) and to all their wives, and to all our friends and neighbours, as thy way may open for it. To dear Joseph and Hannah; to dear Lydia, her husband, and dear children; to Hannah Walton, Thomas Walmsley and wife, Thomas Knight and wife.

It may be, I may reach London about the next first month. I propose proceeding, after I have done with this county, to take a pretty direct line of meetings toward Bristol. May direct for me to the care of John Townsend, Pewterer, London.

My dear love to thy mother. I am, with dear love to thyself, thy loving father,

JAMES THORNTON.

To Joseph Thornton.

Leeds, Yorkshire, 29th of 9th mo. 1788.

DEAR SON,

I received thy letter, dated 10th of 8th mo. last. I feel a sympathy with thee in thy situation, and hope thou wilt be enabled to preserve thy mind cool and calm; labouring to keep thy place in the Truth, which is more precious, than the whole world. "Many are the troubles of the righteous, but the Lord will deliver out of them all." Wherefore, have a single eye to his guidance, manifesting a greater concern for thy spiritual good; than for any worldly interest. May the Lord bless thee in thy endeavours for the fulfilling of thy religious concerns, and enable thee to bear all things with patience.

My dear love to dear Hannah and little James, who may remember me. I was pleased to hear that the little boy could walk, which is expressive of his health and strength. I have written by the packet to thy dear mother and brother, and hope what directions I have given, will be satisfactory. My love to thy dear mother, and inform her, at present I feel the best fashion, and get through my services, to my own peace; though often find it very hard travelling. I have written so much by the packet, there's less occasion to say much now. I hope thou wilt write from time to time, by every favourable opportunity. Remember me to dear Lydia, her husband and children; Hannah Walton, and T. W. and wife, and all other friends, in thy freedom; to dear James, Nicholas Waln, James Pemberton, and Henry Drinker; and other Friends in Philadelphia. Let Henry Drinker

know, I received his acceptable letter, dated the 26th of 7th mo. last.

I remain with love to self and wife, thy loving father,

JAMES THORNTON.

To Mary Thornton, Byberry.

Manchester, 1st of 11th mo. 1788.

DEARLY BELOVED WIFE,

I wrote by the last packet. to thee and sons, which I hope came to hand. I have been at Kendal Quarterly Meeting in Westmoreland. at Lancaster and York Quarterly Meetings; also visited all the meetings in Yorkshire, except one,—got to this place last second day evening, in as good health as usual, rather better of my afflicting complaint, which, time back, has made travelling very painful. I have been divinely favoured, so far as to get through my service to a good degree of satisfaction; which more than makes up for all my sufferings, and hope I may be preserved sensible of it, so as to persevere in my line of duty, with full dependance upon the Lord, who puts forth his own, and goes before them. There are many small meetings of Friends; but the inhabitants coming in, they have in many places, been large crowded meetings,—generally open and satisfactory. My friend Richard Routh, (at whose house I am) hath been with me, nine or ten weeks, and been very helpful, being a kind sympathising friend; and expects to continue with me some time longer. His wife, who is a valuable public Friend, travelled with Rebecca Wright, most of the time she was in England—she is very kind and respectful to me, as indeed Friends

in general are. I find a close attention to service necessary in an humble dependance upon the Lord, from time to time, for fresh supplies of wisdom and strength to fulfil the work wherunto he has been graciously pleased to call me, to his honour and my own peace.

I often think of thee, and the dear children, with near affection, desiring your preservation in the best things, hoping thou wilt be mercifully favoured to bear the separation more comfortably, than thou couldst have had any foresight of, and be strengthened to endure whatever may cast up in the affairs of this life, with patience: and be guided in wisdom to get through them, to the honour of Truth, and thy own peace. Therefore, my dear, make thyself easy and endeavour after a sense of the Lord's goodness and mercy, so as to have an interest in his favour; which will avail us under all afflictions, to his praise, and our mutual consolation and comfort. I ardently desire our dear children, in all their gettings, may get best wisdom: that through the whole of their conduct, they may manifest a godly concern to improve the best gifts to their own substantial good, in the things which make for real happiness, both here and hereafter; filling up their line of duty in the church, according to Divine appointment. I wish to hear from you by every opportunity. Tell James, I expect he will not fail, as there is the packet from New York, besides other conveyances, to write, as it will much oblige me. I have near affection to dear Lydia, her husband and children, and wish to be remembered to them, Hannah Walton, Joseph and dear Hannah, James, T. W. and wife, and all my friends and neighbours, as opportunity may offer; to H. D., Hannah Pemberton, J. Pemberton, Nicholas Waln, and their wives, D.

Offley and his parents, Samuel Smith and wife, and all who may inquire after me, within our own monthly meeting, and Abington, &c. Let this suffice for the present. In near affection, I salute thee in that love that time nor distance cannot diminish, and am thy sympathising husband,

JAMES THORNTON.

Dear John Pemberton is now in London, not yet released: a singular instance of patience in his tried situation. I have no fear about him, but that in the Lord's time all will be well. I hear George Dillwyn and wife are there also. He has been in France twice, and returned to London, well satisfied with his visit. I expect to move from hence next second day towards Bristol, and from thence to London, where I expect to arrive somewhere about the first month next. John Pemberton desires to be remembered to thee and children, also my beloved companion and wife's love is to you.

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FRIENDS' MISCELLANY.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain, that nothing be lost.

John, vi. 12.

No. 3.

SIXTH MONTH, 1831.

VOL. I.

Notes and Observations, on some Remarkable events and circumstances, chiefly relating to the time of the American Revolution.

Extracted from the writings of John Hunt, who resided near Moorestown, New Jersey.

I think it was in the year 1766, that Thomas Gawthrop came from Old England, on a visit, and was at our meeting. In his public testimony, he said, "I am not come the third time into this wilderness country to sew pillows to the armholes of the people. No, I am not come to cry peace, but a sword. There is a bright, polished, glittering sword prepared for this nation."

Not far from this time, the hedges died all over the Jerseys and Pennsylvania in one summer; and I remember to have heard old Robert Willis, in his testimony at our meeting, mention something concerning it, that the Lord had taken away the outward hedges, and that he would take away the inward hedge, and mentioned something concerning the besom of destruction.

The 11th of 4th month, 1771, I was at a meeting with my cousin William Hunt, at Upper Springfield, wherein he told us to note it down that he said, he had but little hope of this generation: but it was his

belief that the next generation would make a better progress in the truth. He said he believed there were little lads there that would live to see it. At a meeting at Evesham he dropt some words to this effect; that the time drew near in which he believed the truth would spread and shine more gloriously, though there might be a time of probation and trial first; and signified, the man was grown that would live to see it.

The 5th of 11th month, 1774, I went to Evesham to a meeting appointed for Robert Walker, from Old England. He told us of the many favours and warnings we had had, and whether we would choose or refuse, the Lord would have a people. That he would call others if we refused; and that the day was dawned, that would never be totally eclipsed; and that the indignation and wrath of the Almighty would be poured out on this land, in a very great degree, if the people did not return; and that God would be clear, and his servants would be clear, and our blood would be upon our own heads. He reminded us of the many warnings we have had, and threatenings of wars, and of trouble in times past, and of the Indian wars, and of the cruel oppression of the negroes in the southern provinces, and mentioned something of an overflowing scourge that would pass over this land.

25th of 5th month, 1774. At this time there was a melancholy aspect on the trees of the woods and fruit trees, they being eat very bare in many places by the caterpillar: so that the trees looked more like winter than spring. There was also a very uncommon late frost this spring, so that the leaves were killed, and the woods looked in places as if fires had passed. There were also locusts in great numbers

in many places several years before the caterpillars came. These locusts and caterpillars appearing in such vast numbers I have thought had some resemblance to great armies. See Joel xi. 25. "And I will restore to you the years that the locust hath eaten, the canker worm and the caterpillar, and the palmer worm, my great army which I sent among you."

The small pox and measles went through the country pretty generally before the war broke out. Amongst sundry other things very uncommon and strange in our land, some years before these troubles came on, there were many dogs went mad, and bit other creatures, and they went mad, and many horses, cows, and other sorts of creatures were lost that way in our neighbourhood,—they dying in a most frightful strange manner. Some years before that, there was a grievous distemper amongst the dogs, and many died very strange and uncommon.

A few years before the war began, pride and a love for earthly treasure did seem to be growing fast in our nation, excess and superfluity of almost every sort, in houses, furniture, and dress. The old people seemed to be going fast into the earth, and the young people into the air. Many people let out their affections after fine horses, and that was a very great snare to the youth. Religion seemed to be much like a fable at that time. But now the waves of confusion did exceedingly arise and dash one against another; as John Woolman prophesied, the time would come, when the enemies of righteousness would dash one against another and make a terrible rattle, and they should grievously torment and afflict one another.

It is good in the days of prosperity, to remember

the days of adversity. In the writings of Sophia Hume, I remarked some words on this wise; that not all the enemies and persecution that ever rose up against religion, did it that hurt that prosperity had done; and that where the invitations and favours of Providence were not regarded, judgment followed. In the time of great prosperity, when the fatness of the earth was showered down in a plentiful manner upon us, we were too much like the brute animals, who eat the fruit under the tree, and look not from whence it comes. Oppression increased through worldly mindedness. "Their idols were upon their hearts, and upon their cattle; the carriages were heavy laden—they were a burden to the weary beasts"—as the prophet Isaiah expresses himself in his day.

In this time of great plenty, this nation seemed to have the offer of the dew of heaven as well as the fatness of the earth, with the upper as well as the nether springs. The ministers of Christ were sent from the east and from the west, from the north and from the south, amongst us, like clouds filled with rain. But good sermons in that day of ease, fulness of bread and abundance of idleness, were to many, too much like music to a sleepy man. Jeremiah vii. 25. "Since the day that your fathers came forth out of the land of Egypt, until this day, I have sent unto you all my servants, the prophets, daily, rising up early and sending them; yet they hearkened not unto me."

Now these times of great commotion came on fast. I remembered the privileges and blessings we enjoyed in days past, the peace and plenty we were favoured with, and the government we had lived under; but now all civil government seemed to be broken up by the spirit of confusion: all trade and carry-

ing on business very much marred. Nothing but wasting and destruction appeared. The way of peace too little known. In the days of great prosperity, I often thought people made too much ado on every trifling occasion; when we visited one another, at raising of buildings, and especially at weddings. Oh the feasting and drinking, and excess people did run into. I often thought the time might come when we should have to think of those things. In Jeremiah vii. 18. "The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they not provoke themselves to the confusion of their own face?"

1776. We had heard much of the calamities of war at New England and there away. This spring there was great noise and confusion about going to learn war, all over our neighbourhood. A company of men at Elainborough went to exercise, and one of their guns being loaded, he that had it not knowing it, it went off in his hand, and shot the load through another man that had a family. Another company met together this spring at Woodbury, and falling out concerning going to the wars, one struck another with his fist several times, and killed him dead. This spring I took particular notice of two lads at our meeting whose dress seemed to bespeak them disposed for war. One of them, soon after, was at Keys' mill, and there got to fighting with one of the neighbour's boys, who pulled him down stairs, and he was killed. The other went to camp this summer, at York; he being caught several times asleep on his guard, news came to his parents, that he was to suffer death for it;

which threw them into very great trouble. But he was pardoned and came home a few weeks afterwards, so poorly he could hardly keep about.

Early this spring there was a meeting of conference, held at our meeting house, for the strengthening of Friends in these times of commotion. Mark Reeve was there, and had a great deal to say. Hannah Foster, also spoke seemingly with a deep and true concern, and told us we had an angry God to deal with. John Sleeper was at our meeting some months afterwards, and told us that God was angry, speaking after the manner of men.

1776, 9th month. Now did troubles and confusion begin to increase. Friends having their goods taken from them for not contributing to the support of war. This fall there was great rumour of war, and a very great stop to business both in town and country. About the middle of 12th month, there was great talk of pressing men to go to war, and very great fear fell on our young men in general; many strove to keep themselves hid for fear of being forced to go to war, for the army now began to approach so near as Burlington and there away. It was said that many of our young men fled to barrens and cedar swamps at this time. In 12th month they tore up and destroyed almost, if not all, the big bridges between Philadelphia and Mount Holly, to keep the English army from coming along; and great companies of men gathered together at Haddonfield and Moorestown. 19th of 12th month, The soldiers took our meeting house to lodge in, and it was so thronged we could not hold our week day meeting, and so we held a little meeting at Joshua Bispham's, which I believe was of service to some. The other room was full of soldiers most of the time.

It was but a week before this time that the people of Moorestown were, by reports, in full expectation of seeing the English army come in at the other end of the town; and I did expect it before meeting broke up. Now did things begin to rise to most excessive prices, both in town and country. See Jer. iv. "a sound of battle is in the land, and great destruction."

24th of 12th month, 1776. About this time, things did work in a strange manner. About the 15th of 12th month, great fear fell on our neighbourhood; we being in full expectation of the English army down upon us; so that there was great ado, moving goods, and talk of hiding earthly treasure: and I suppose a great deal of that was done in many places. But things seemed to turn very strange and unexpected. About the 22d of 12th month the two armies met at Mount Holly and had a skirmish. The Americans were drove out of the town, and came back to Moorestown; and by reports, the Hessians, or the English party, did strip many very much at that time in Mount Holly. May be twenty years before, Mount Holly was a remarkably highly favoured place.

But there was an admirable strange turn, for as was reported about the 26th of the month, a very stormy day, some hundreds of the Hessians, or of the English party, were taken prisoners at Trenton, and brought to Philadelphia, and the rest drove back towards Brunswick.

About this time there was mournful work, taking up several of the leading or active men; some of one side, and some of the other, too tedious to mention in particular. Some put in prison on suspicion of

being party takers on one side, and some on the other.

About the 22d of 1st month, 1777, there were very great commotions and troubles amongst us. People were afraid of travelling the great roads, because of the soldiers: Six of our neighbours being taken up, pressed, and put in Burlington jail, because they would not sign, or associate with them. Some others did sign, and so were sent home, on condition to return to them when called on. This was a very sore trying time to many in Evesham who had lived carelessly. Remember the inhabitants of Laish. See Jer. xv. 19. "Let them return unto thee, but return not thou unto them. And I will make thee unto this people a fenced brazen wall, and they shall fight against thee; but they shall not prevail against thee, for I am with thee to save thee, and to deliver thee, saith the Lord."

About this time, Mark Miller and Thomas Redman were put in Gloucester prison for reading an epistle from the meeting for sufferings held at Philadelphia, dated the 21st of 12th month, 1776.

There were such reports and noise about pressing men, that we seemed to expect to meet with the trial every day and every hour.

1st month 26th, 1777. We were told as we were going to our meeting, that the soldiers intended to be there to press men. But the meeting was quiet. After it closed, we found them at the door; that is, two men in the road, one had a gun and a bayonet fixed; they stopped some, and ordered and pressed them to meet them the next Fourth day, but let many pass without interruption. It is strange to think how hardened we seemed to get to these trials. Great

stupidity and lukewarmness prevailed. Yet this proved a very close trial to some of our neighbouring women, on account of their sons and husbands; there being much expectation of their being taken to prison, or before some of the great rulers.

29th. Many of our Friends of Chester met the captain, who seemed very moderate: they not coming to any result, adjourned to next Seventh day. Accordingly on Seventh day, the 1st of 2d month, Friends that were pressed met them again, and one of them, J. Lippincott, said he believed if they had not got together quietly in the meeting house, it seemed to him they would have marched them off. Some that were obliged to go, strove hard for it, and used many hard words. However it did not seem to me the trial would be very hard that time, though the noise and commotion was very great. The captain was very moderate to our Friends. He and some of them went down to Haddonfield to the governor, and our Friends got released. J. Roberts' wagon was pressed and taken from the meeting house this day.

About the time above mentioned, there were servants pressed, out at Evesham, and some about Mount Holly, and taken prisoners up to the general; some had a right among Friends. It was said the general was pretty moderate with them, and discharged most of them, except some who had been exercising a little. This by account, was a very close sifting time with them. Some were cleared on examination, by pleading infirmity which they had been subject to. I was told, some of them when they came back, looked as if they had had a fit of sickness. This was a very trying time to many that were forced to leave their families in a very sorrowful manner. I was told one of them quite sweat through fear.

At the time the press company went about, there were several very comical occurrences, which to relate in full, would seem more jocose, than serious. People being in great fear, took frights, when there was no occasion, and so false alarms were raised, which flew so fast, they could not be stopped till they spread several miles. And some things a little remarkable happened to some young men that fled to get out of this trouble; they met with losses, and returned home.

2d month 16th. I went to Gloucester jail with my friend Joshua Evans to see our friends Thomas Redman and Mark Miller, who were there yet confined in jail. We had a kind of little meeting with them, which was to great satisfaction. The new sheriff was with us, with whose company we were well pleased; he being very courteous to us, and our friends in prison, and we had to rejoice together in that love which the prison walls cannot debar us from.

21st. There was an uncommon distemper seemed to be going about at this time. It was something like a pleurisy, mostly beginning in the head, and so working down to the stomach; of which many were suddenly taken away.

3d mo. 6th. The powerful language of mortality, was almost daily sounded in our ears; about this time abundance died in our neighbourhood. We heard of burials almost every day. There was a great snow at this time; it was a very cold severe time, and difficult travelling any how, so that we heard but little of the noise of the war for several weeks.

14th. We heard of burials almost every day, some thought it was the same disorder the soldiers died so fast with in Philadelphia, called the camp fever. The

small-pox and measles began to get about; and there was a very awful language in our land at this time, though the cloud of confusion was a little gone at present.

4th mo. 15th. Went to Evesham, to a meeting of conference concerning the trials of the times, and to endeavour to strengthen one another, which was to little purpose, I believe.

11th of 9th mo. There was almost a continual roaring of cannon down the river, below Philadelphia, and a dismal battle fought between the Americans and the English; a great many were killed and wounded on both sides, as was reported. The English gained the victory.

18th. Went to Haddonfield Quarterly meeting. At this time there were very great commotions, by reason of the strugglings of the powers of the earth. The English being now arrived at Philadelphia, many that opposed them were put to flight; and great ado there was, moving families and goods from the town; and there was a great debate in this meeting, amongst Friends, whether it would be best to attend the Yearly meeting. Some of the foremost rank spoke very discouraging; but at length a small number of Friends were appointed to attend the said Yearly meeting; and they went down to the ferry, but could not get over, the boats being all sent away, to prevent any passing. And dreadful work there was at this time, pressing wagons and horses. Many Friends having their wagons and horses taken from them, to carry off stores; and such doings as this made many afraid to travel the great roads; and so private roads were sought for, and some travelled by night, for fear of being pressed.

10th mo. 4th. There was a dreadful noise of guns, and roaring of cannon, over in Pennsylvania. The most violent firing of guns, I believe, that was ever yet heard in our parts.

11th. This day there was a most dreadful roaring of cannon, in the river.

12th. We went to our meeting, and the cannon fired so hard, they seemed to jar the Meeting-house.

16th. After meeting, a soldier or officer came amongst the people, to press wagons; several pleaded with him, and got off safe with their wagons that time. But at Haddonfield, Friends' wagons and horses were pressed almost every meeting-day, about this time. Yet did indifference and lukewarmness much prevail. See Amos, iv. 10. "I have sent among you the pestilence after the manner of Egypt, your young men have I slain with the sword, and have taken away your horses. I have made the stink of your camps to come up into your nostrils, yet have ye not returned unto me, saith the Lord."

23d. Just as we were ready to set off to meeting, there came a man, and asked if we would take in, or entertain, a family that was afraid of being taken by the Hessian army, which were at Haddonfield, and it was said were going to Moorestown. I thought best to leave them at their liberty. The man went back, and immediately the family came, that is, a man, his wife, and two children. The woman and one of the children were crying; they would persuade us not to go to meeting; but I felt most easy to go. When we came to Moorestown, there was a great uproar, and the people expected the Hessians every hour. When the meeting had been gathered a little while, there was a great uproar and noise in the street, and an outcry

that they were coming. A man came to the Meeting-house door and called a Friend out, and said they would be here in five minutes time. Whereupon, some Friends went out, and went home; but the most part were favoured to sit still. There was a constant roaring of cannon all this while, which jarred the house; but at last came one that even shook the walls, and very much surprised the people; women turned pale, and began to cry; but sat still, and seemed to get over the shock. These cannon seemed so hard, I thought it was likely they were in the lower end of the town, which was the more dreadful. When we came out of meeting, all seemed still and quiet, and we found it was a false alarm; there were no Hessians nearer than Haddonfield. It was said that great shock was a ship blown up.

11th mo. 2d. Our meeting was quite silent and undisturbed, though a great number of soldiers had lodged there the night before. The Jerseys being now much filled with soldiers, almost every few days they were going to a fort down the river, against Woodbury; and those Hessians that were at Haddonfield had a battle with the Americans, and were beaten, and returned back to Philadelphia, the 23d of 10th mo.

17th. I was at Salem Quarterly meeting—it was very quiet, though it was a very distressing time to me, by reason of the troubles, and noises of guns, and wars now much prevailing.

23d. The soldiers lodged very commonly in our Meeting-house, about this time, yet we were not much disturbed, only with the wounded and sick, and it smelt ugly. See Amos, iv. 10.

27th. I went to our meeting, and before I got very near, I heard a drum; and expecting the Meeting-

house and town was full of soldiers, I would have made excuses, and turned back, if I dare, especially when I came in sight, and saw so vast an army all about the Meeting-house. There was no prospect, at first, of having a meeting, the place was so crowded; but in a little time, they all, or the thickest part of them, marched upwards, and we were favoured with a quiet meeting; but these were poor low times with me. All hard—the heavens as brass, and the earth as iron.

12th mo. 4th. Our meeting was very much disturbed by some men that came to press wagons. It is said they took six or seven away, or ordered Friends to go to Holly to load, &c.

7th. Our meeting was favoured with quietude, and pretty clear of soldiers.

2d mo. 26th, 1778. Very dreadful prospects as to the outward, stripping, and driving, and tearing away earthly possessions.

3d mo. 5th. Samuel Hopkins, from Philadelphia, had very acceptable service at our meeting. Notwithstanding the gloomy prospect as to the outward, we were favoured with sweet quietude, and comforted together without any interruption, though the meeting day before at that place, was much otherwise.

4th of 6th mo., at night, there came between thirty and forty militia men and quartered with us till Seventh-day following. A sad wicked crew they were, yet took very little from us.

7th of 6th mo., I went to Haddonfield Monthly Meeting. When I had got about a mile from home, I met some Friends coming back, who told several of us that the English army was about a mile on the road, and coming this way, which seemed something

surprising to all of us, and a pretty close trial to us to leave our families at such a time. After some discourse, we seemed to take courage, and fear went off; and all set off together. The report being so straight, we could not expect any other, but that we should go immediately amongst them. However, we had not gone far, before we met some soldiers; but they were not English. They behaved very civil, and let us pass; and we passed several other companies of soldiers, but had no interruption—had a quiet good meeting.

About the 18th, 19th, and 20th, the British army marched up from Philadelphia, through the Jersies. Some part went up through Evesham, and part through Moorestown; and a most dismal time of trial and stripping it was, they plundering the houses, and taking away horses, and creatures of every sort. Some families were exceedingly stripped, and some fared much better than they could expect. To be particular in this relation, would be too extensive a work for me; yet this much I remark, that in this dismal storm or shower, there was but few lives lost down this way; only one that we were certain of, and two houses burnt down in Evesham. In this dreadful time, we were favoured, for they came not to our house; though they were all round amongst our neighbours—except a very few of our neighbours escaped their company. The 20th, they were at Moorestown, and we expected they would come every hour, and at last there came three; but they were deserters, and behaved well.

7th mo. 12th. At our meeting, Joshua Evans spoke very close and tight, to some of the elderly sort. The storm, however dreadful, whilst it was over our

heads, seemed to have little good effect on the people. Now the armies of all sorts being gone away to the eastward, market opened again, and people fell on to trading, and struggling after the treasures of the earth.

11th mo. 18th. Now as to the wars and commotion hereaway, we have enjoyed much quiet a considerable time. But there was an alarm of another kind as much, if not more awful to some, and that was an uncommon kind of a worm which bred in the grain of the wheat, which eat out and turned to a fly; and they were so far multiplied about Salem, that their bread was generally much hurt with it.

Reflections by a young Female, at the age of seventeen, found amongst her papers, at her decease.

About a twelvemonth ago, I remember feeling a great resignation and sweetness. I think I then knew what is meant by the "silence of all flesh;" a feeling very difficult to attain, but which, I am convinced, every true Christian must strive for, till it is attained. For many months past, I have believed it my duty to do so; to endeavour to feel a mental stillness, or a total resignation of feeling and cessation from thinking; and in this state to wait for the influences and teachings of Divine Grace and Truth on the heart. When we attain this stillness, the Holy Spirit directs us what to do, what to pray for, and how to pray, and shows us when vocal supplication is required of us, and when secret, mental prayer, is most acceptable to the Father of Spirits.

I have often felt anxious to know what is real religion; I have entreated my Heavenly Guide to lead me into it, however painful, a surrender of heart and life may be; for, without that, there is no true and lasting peace to be found, and no preparation for the enjoyment of the Divine presence, in a state of perfect holiness, hereafter.

I have, at different times, been desirous to know whether that profession in which I have been educated, is the right one for me to retain, or whether any other form of worship would be more acceptable to God, from me. I never made use of vocal supplication on the subject; but I believe my secret prayers were accepted by Him who knew the sincerity in which they were addressed.

After waiting to be instructed, my desires are at length fully answered; for inward revelation assures me, that mine must be a religion of stillness, and total resignation of self; that whether the feeling of devotion excited, be that of prayer, praise, gratitude, or adoration, I must be immediately influenced by the Spirit of Christ, before I can feel union and communion with my Heavenly Father, which, (whether in words or not,) constitutes alone the essence of worship. I feel convinced that whatever the outward form of worship may be, the only true and acceptable offering, is a sacrifice of the heart; and the more I feel of a devotional spirit, the more I am led to be still, and not to look for instrumental aid; for I feel that Christ, the inward Teacher and Comforter, is all-sufficient, and that He is waiting to do me good. In these precious moments, I feel any ministry a burden, that is not prompted by the immediate inspiration of the Holy Spirit, for any but such ministry must break

that inward stillness, in which the Divine will is shown to us, and heavenly consolations are administered. I often keep silence, (mentally,) that I may renew my strength; then I mount, as on "eagle's wings." Till within the last year I knew but little, if any thing, of this stillness, and my devotions consisted chiefly of supplication and praise, and sometimes of gratitude to the Supreme Being. Now on a bed of sickness, perhaps of death, (being in a very precarious state,) I feel confirmed in the assurance, that in mental stillness only, is to be felt that peace, and joy, and union with our Maker, which is, and ever will be, the Christian's only hope and confidence in the solemn and certain hour of dissolution.

Memoir of Mary Berry.

It is more for the sake of obtaining further information respecting this dedicated handmaid, than to present the reader with a regular biographical sketch of her life and character, that the following brief notice is inserted. Should any of the friends or relations of Mary Berry, be possessed of any manuscripts, or further account of her public labours or private character, that might be profitable to survivors, the pages of the Miscellany will be open for their reception.

In the year 1788, Mary Berry visited Friends in the counties of Philadelphia and Chester, in the exercise of her gift as a minister of the gospel. She was then a member of Third Haven Monthly meeting, on the Eastern Shore of Maryland. And in the year following, she opened to her Friends a religious concern to visit those not professing with Friends, in Dorchester and Caroline counties, with an openness in her mind, to visit some of the people called Nicholites. This visit of love having been performed, she was fur-

nished with a Minute of the concurrence of the Monthly meeting, in order to attend the Yearly meetings of Maryland and Virginia; and in the 8th month, 1792, a like Minute was granted her to attend Carolina Yearly meeting, and to travel in Truth's service, in the Southern States. She returned from this visit in the 4th month, and informed her Friends of the continuance of her concern to labour further in those parts; in unity therewith, a new certificate was furnished by Friends, at the next Monthly meeting.

On her return from these arduous labours, she informed her Friends, that agreeable to prospect, she had visited some of the meetings of Friends on the Western Shore of Maryland and Virginia, most of those in North Carolina, and all in South Carolina and Georgia, which afforded peace and satisfaction of mind, on her return home; "and," said she, "demands acknowledgements of gratitude to the arm of Divine sufficiency, who has strengthened and sustained in the various difficulties attending."

In the year following, she made a visit to the families of Friends at Motherkill and Three Runs; and in the 12th month, spread before the Monthly meeting, "in a lively and affecting manner, that she had, for a considerable time, felt a concern, under a prospect of some religious service in the City of Annapolis." This concern was united with, and a minute of the concurrence of her Friends, furnished on the occasion.

In the 3d month, 1795, she opened a concern to visit some of the West India Islands. This subject called forth the feeling sympathy and unity of her Friends, and in the 8th month, they gave her the following certificate:

"The bearer hereof, our dear and ancient Friend,

Mary Berry, a minister of the Gospel, well esteemed amongst the brethren, and of an exemplary and pious life and conversation, having, in a weighty manner, spread before a former sitting of this meeting, a concern which had for some years rested on her mind, to pay a visit in Gospel love, to some of the West India Islands, particularly to Barbadoes; and the subject having, several times, been under our solid deliberation, and much sympathy being felt, with desires for her preservation and support, under the trials and difficulties which may fall to her lot,—a general freedom was felt, and expressed, to yield her up to the service, to proceed therein as Truth may open and direct her way, under the guidance of the great Shepherd who, when he putteth forth his own, graciously condescends to go before them. We commend her to his disposal and holy care, and to the sympathy and attention of all Christian people, where her lot may be cast, desiring that in this dedication of heart to her Master's service, she may experience that peace which is the reward of obedience.

Given forth from a Monthly meeting of men and women Friends, held for conducting the affairs of the Church at Third Haven, in Talbot county, State of Maryland, in North America, the 13th day of the 8th month, 1795."

The above certificate and concern, "having obtained the concurrence of the Quarterly meeting, as also the meeting of Ministers and Elders in Philadelphia, as expressed by their endorsements made on said certificate, the same was returned to Third Haven Monthly meeting;—it appearing that a suitable passage had not occurred for her going to those places, (it being a time of war,) and her advanced age and bodily infir-

mity, being now such as to render it unsuitable for her to undertake the voyage, together with the difficulty and uncertainty of the passage. It is thought proper to take in the said certificate, hoping the dedication of her mind to this important service, may prove an acceptable offering."

In the winter of 1790, 2d month, Mary Berry accompanied Job Scott to a number of meetings, on the Eastern Shore of Maryland, and in Delaware State, of whom Job writes thus:—"Dear Mary Berry is one of the most skilful labourers I have ever known. She bows to the root, keeps down to the life, thereby works through wonderfully; and mostly, in the end, reigns triumphantly."

At a meeting at Motherkill, he says, "Dear Mary Berry lifted up her voice like one of the sweetest singers of Israel. She is not only advanced in years, but I think, as thoroughly 'redeemed from the earth, and from amongst men,' and her affections as much set on things above, as any one I ever saw, without exception, and she shines accordingly. May every such illustrious example animate the minds of all that behold their beauty, and engage them to press forward through all the crowds of opposition, to the mark, for the prize of the high calling. I think she is the most bowed in prayer; lies the lowest, and rises the most in the purity, with the least of creaturely animation, and most of divine life, of almost any I have known. Oh! that this may become more and more the case in our Society, as well as throughout the earth. Great is the need of amendment herein, not only among others, but mournfully so among us."

For several of the last years of her life, Mary

Berry was mostly confined to her own room, except going to meeting. Such was her bodily infirmity, that when apparently unable to stand alone, she would frequently rise in meeting, and speak with life and power for a considerable time, without appearing to be fatigued; evidently supported by supernatural strength, and verifying the apostles assertion, "He that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you."

She was diligent in the attendance of meetings, although residing about three miles distant, even when her bodily strength had so far failed, that she had to be cartied from her carriage, to her seat in the gallery, and back. Thus, supported by the Divine life, her zeal for truth, and love to her friends, continued to the close of her useful and exemplary life, and she departed in peace.

Testimony concerning Richard Cooper.

On the third day of the Tenth month, 1820, our esteemed friend Richard Cooper departed this life, at about the age of one hundred years. He was a descendant of the greatly oppressed Africans, a native of the Island of Barbadoes, and by birth a slave. At the age of twelve or fourteen years, he was brought to this country and sold; having frequently changed owners, he at length became the property of a member of the society of Friends; and at the time of the total emancipation, by the society, of its slaves, he was liberated from an unmerited and unjust bondage. About this time he became convinced of the efficacy of the religious principles of Friends, which he ascribed to the tender care and frequent admonitions

of his mistress, in directing his mind to the principle of Divine Grace and truth in the heart. He was a frequent attender of Friends' meetings, and in advanced life, requested to be admitted a member of the society, and was received. His conduct and conversation corresponding in good degree, with his profession, he became generally respected and beloved.

By the people of colour in his neighbourhood, he was consulted in most matters of controversy in which they were interested, and his good counsel always tended to, and often effected, an amicable adjustment of differences. He appeared generally concerned to promote friendship and brotherly love; and in his friendly visits, he mostly had a word of religious exhortation. Having no school learning, and being desirous for advancement in the knowledge of best things, he would, when opportunities offered, request the scriptures of truth and other good books to be read for him; esteeming them valuable in directing the mind to that source from whence all true wisdom comes. In his last sickness he expressed a thankfulness that Friends had received him into membership, and that he had been so favoured as not to have been burdensome, and hoped that his conduct had brought no reproach upon the society. It was truly comfortable to visit him; not murmuring nor complaining, he appeared thankful and resigned, numbering the many mercies and blessings which had been bestowed upon him, having a word of consolation or encouragement to all. He expressed a desire for the prosperity of the society, and particularly for the rising generation, that they might be willing to take the yoke of Christ upon them, and so become strengtheners to their elder brethren, and fitted to stand firm

in the cause of truth, of which he said they never would have cause to repent.

Upon taking leave of those who visited him, he generally expressed something to them by way of blessing. His last advice to his children was, that they should not fall out about the little stuff he had to leave behind him. Through the gradual decay of nature, his long and useful life was brought to a close, and the belief is entertained, that he has entered into the rest prepared for the righteous.

To record the christian virtues of the deceased, that we may imitate their example, is sanctioned by that voice which spake from heaven, saying, "write, blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Signed by order of Little Creek Preparative meeting, in Delaware, held 4th month 5th, 1821, by

SAMUEL PRICE,

Clerk to the meeting this time.

REBECCA HANSON,

Clerk to the meeting this time.

Letter from Edward Stabler.

Alexandria, 9th month 24th, 1829.

Thy father's letter, my dear E. giving me intelligence of the peaceful close of our dear Ann, came duly to hand.

The information was not unexpected, for when I was last with you, the probability that she would before long, be released from the pains and troubles of time, seemed very apparent. I am fully persuaded

that there is no cause to mourn for her, as I am satisfied that the gracious Being who created and preserved her innocent, has translated her gentle spirit to a state of being, "where the wicked cease from troubling, and the weary are at rest." That thy affectionate feelings should be deeply distressed by the event, is neither strange nor improper. On the contrary, our blessed Example pronounced a blessing upon those that mourn: and I think I am qualified by experience to say, that there is in the tendering influences of mourning upon the human mind, a preparation wrought to receive more abundantly, the impressions which produce present and everlasting comfort. There are no earthly events which have so powerful a tendency to "remove the earth out of her place" in the soul's affections, as the loss of an intimate and beloved friend: for as they are the dearest of all earthly treasures, so they are precisely like ourselves. And we see, that which has occurred to them, we also are liable to; and the love we have for them, brings the impressions home to the feelings, and fixes it there. And as long as our love for their memory remains, so long is our attention turned with proportionate correctness, to the seat of endeared recollections within ourselves. And though like Mary Magdalene at the sepulchre, we may go there to weep, yet that is the place where we find the blessed Saviour, the source and bestower of all consolation and comfort.

Well, my precious child, is not mourning crowned with comfort, when it leads to a discovery so blessed? I am not willing to doubt that it will have that desirable effect upon thy gentle spirit; and that thou wilt yet see that it has been "expedient" for thee

that this dear outward object of thy love, "should go away," in order that thou mightest become increasingly acquainted with that "holy spirit" which gave her all her loveliness,—and will lead thee also into all truth; and become even in thy own estimate a treasure, for which all other things are cheaply parted with.

It was consistent with the wisdom and goodness of my heavenly father, to introduce my mind into the depth of sorrow, preparatory to my more intimate acquaintance with his *wisdom* and power, as spiritually manifested.

The dearest object of my affections, my precious wife, was removed from me by death. She was my idol, at whose shrine all my warmest affections were devoted; and when she was taken from me, not only was my "heavens shaken," but "the earth also was removed out of her place;" and in the bitterness of my affliction, I was ready to conclude that a sentence of everlasting extinction was pronounced upon all my hopes of happiness. My state of mind was that of a wilderness, where none but doleful tempers and principles had their habitation, and to these I was a continual prey. These experiences have qualified me, not only to sympathise with those who are under similar afflictions; but twenty three years of added experience, have shown me, that though "he lures us into the wilderness," it is for merciful purposes. He does not intend *that* for our permanent residence, but after he has rendered us sensible of the frailty of all things *but himself*, and of the disorder and confusion which results from every other government *but his own*,—he begins the blessed work

of the new creation, agreeably to his own declaration, "behold I make all things new."

I am persuaded, my dear child, that thou wilt find this gracious promise realized in thy hereafter experience, if thou wilt not resist his operations, nor attempt to accomplish for thyself, and by means of thy own devising, a liberation from the wilderness condition. "Let patience have its full and perfect work." "Trust in the Lord with all thy heart, and lean not to thy own understanding;" and he will prepare thy way, by changing all that constitutes the wilderness, (a work which man of himself never did, nor ever can perform) by "creating in thee a new heart, and renewing a right spirit within thee." And as the blessed work will be performed by *him*, and not by thyself, nor any other being, he will become the *object* of thy love. And then thou wilt "come up from the wilderness, leaning upon thy beloved,"—"fair as the moon, clear as the sun, and terrible (to every thing that would hurt or annoy thee) as an army with banners." This is what my tenderest affections, hope and desire for thee. Do not give thyself up to too much grief and dejection; but cultivate resignation to the will of thy heavenly Father.

The dear one who is gone, is doubtless better provided for, than if she were here, with the sovereignty of the world, and all its treasures at her command. And though thou art deprived of the comfort of her society, thou hast many benefits remaining; and above all, thou hast free access to that pure fountain of *life* and *love*, which is manifested within thee, of which thou mayest drink as certainly as she does, and find it to be at once the baptizing element, and the river of the water of life, of which thy soul may drink and

live forever, in the enjoyment of its precious influences.

Please to present my affectionate salutation to thy father, and all thy beloved relations as if named. I cordially love them, and desire their individual prosperity in the best things, and for thee, my dear E. I shall continue to feel a father's solicitude and a father's love. Write to me soon, for thy letters are always acceptable to

Thy affectionate friend,

EDWARD STABLER.

From the Same.

Alexandria, 1st month 15th, 1829.

The trembling hand of an invalid just recovering from a two week's attack of sickness, is now employed to thank my young friend for her very acceptable letter. I deem it a privilege of no ordinary magnitude, which is enjoyed by the young people of our society, that from their earliest years they are made familiar with the words, "the kingdom of Heaven is within you,"—"that which is to be known of God, is manifested within you," &c. And I congratulate my dear M. that her views have been directed into the same channel, by her affectionate parents and friends, of which her letter contains abundant evidence. But I was also favoured in the same way, and yet much of my life passed away with nothing better than conjectural ideas of what these things meant; my mind was indeed impressed with a vague conception of something blessed and glorious, to be known for the first time, after the death of the body. Without once thinking, or stopping to enquire, why the same thing

which it was believed would produce these blessed and glorious effects *hereafter*, should not also (according to their measure) produce the same effects *now*, agreeably to the obvious meaning of the above scripture passages; for thou wilt observe that both of them are made in the *present tense*. How greatly important then it is, not only to know that the kingdom of Heaven is within us,—but to be assured with infallible certainty of what it consists in, lest by mistaking any thing else for it, we may be deluded into a dependence upon something that will disappoint us in our utmost need, and render our experience accordant with the poet's expression, "Man never *is*, but always *to be* bless'd."

The venerated and invaluable volume of the scriptures, gives a very different account of this interesting concern, from the general imaginings of mankind in relation to it. Whether we consult the historical or preceptive parts of it, they alike declare, that human nature ever has been made good and happy, and acceptable in the divine sight by *righteousness*; and bad, miserable and unacceptable, by *wickedness*. That no theory however correct, nor no profession however pure, has ever been an effectual substitute for *goodness*, no more than clear ideas of food and drink, can answer the purposes of nutrition, instead of the articles which really nourish,—is alike conspicuous to all human nature. But this is not more plain nor more certain, than that the real presence and power of holiness is necessary to make men holy. The deceptive theories, notions, and opinions, which men have dignified with the name of the *Christian Religion*, ought to be tested by their fruits. If they have not power to save us from wickedness and misery *now*, what

stronger evidence can we have, that they always will be alike ineffectual? And what stronger reason can we have for renouncing all dependance upon them, than this evident incapacity to save us, or make us happy. Our Lord in his sermon on the mount, opened this matter clearly, and showed what it was that had power to bless us. "Blessed (he says) are the pure in heart—the peace-makers—the merciful—the poor in spirit—the hungerers and thirsters after righteousness," &c. ; not one word about believing this or that opinion or doctrine, maintained by this or that society, or contended for by this or that learned man. He well knew, what his apostle afterwards knew and proclaimed that "the kingdom of God was not in *word*, but in *power*." And all experience says the same thing; for the power of *love* is that alone which can make any of us affectionate; and the power of *justice* makes us just; and the power of holiness makes us holy, &c. . And these, my dear child, are the *living words* of that *living law*, which the Lord said he would write in the hearts of his people, by obedience to which, he would "be their God," and they "should be his sons and daughters." For as all outward laws are made up of many written words, and all these words combined, form the *codes* of outward laws, which are inscribed upon paper, or some other outward material: so the law of God is constituted of those spiritual words, which Christ said "are spirit and life;" and consequently are not dead or material (as all written and printed words are) neither are they written on paper nor "tables of stone," but upon the table of the heart: nor are they "written with pen and ink, but by the finger of the living God." For it is he alone who gives us love, joy, peace, gen-

leness, meekness, humility, patience, justice, godliness, and every other "good and perfect gift." And they are evidently spiritual and vital, and are the only means that our Heavenly Father hath appointed to make us free from the "law of sin and death." They therefore, (and not written words) compose or form the "law of the spirit of life, in Christ Jesus;" and we always find them "*within us*," operating and working within us, to make us affectionate, joyful, peaceable, gentle, true, meek, humble, &c. or in one word, opening the "kingdom of Heaven within us," which consists in righteousness, peace; and joy in the Holy Spirit.

These are the blessed and beatifying powers or operations of the life of God, (which is the "Christ in us,")—that I wish most earnestly to turn thy attention to, as unto a light that will never delude thee,—a dependence that will never disappoint thee—a heavenly friend that will never forsake thee. Thou wilt find it as much superior to the noblest edifice that ever was formed by human ingenuity, as heaven is above earth. Thy own brightest conjectures will become dark before the splendour of its realities, and thy spirit will no longer languish in uncertainty, or be under the necessity of enquiring of others "if they have seen him whom thy soul loveth;" for in passing from every external thing or dependance, but a little, thou wilt find him; and he will be infallibly known to thee by "his works;" for it is he who writes these living words upon our hearts; and by these *he* is at once made known, and "the way, the truth, and the life" explained to us, and we made partakers of all that is made known.

My affectionate salutations are presented to thy

dear parents, and to the dear girls A. and E. H. I feel greatly interested for them, believing their hearts, as "good ground," are prepared to bring forth "fruit unto life eternal." Tell A. that her very acceptable letter came duly to hand, and that I shall answer it shortly if life and health permit. Farewell, my dear M. believe me to be with much truth of affection,
Thy sincere friend,

EDWARD STABLER.

On the death of Susanna James, younger daughter of Abel and Rebekah James, of Philadelphia, who departed this life, the 14th of the 4th month, 1774. Addressed to her Mother.

How transient, friend, is human bliss below!
How false and fickle, every mortal trust!
Or dash'd with care, or veiled in deeper woe,
The thorn, our pillow, and our bed, the dust.
Life's a probationary state, at best,
To form the spirit for a purer air:
On earth's bleak coast, we at our peril, rest,
And clouds eclipse the fairest prospects here.
Come, feel this solemn, undisputed truth;
Come, sympathetic, view the aspiring maid;
With hope surrounded,—in the bloom of youth,—
Of friends possessed,—nor yet of death, afraid.
With each endearing prospect,—social joy,—
The smile of friendship,—and the voice of love;
With all that binds more firm, the mortal tie,
With all that can the Christian here prove;
Her guiltless mind, with innocence serene,
Gave up each blessing to the awful rod;

Survey'd with fortitude the closing scene,
Bow'd to the stroke and slept,—resign'd to God.
Adieu! dear maid! while round thy spotless urn,
The sigh of friendship, and the voice of love,
Rending with grief,—thy early exit mourn,
Rest,—in thy lot,—and share the joys above!
Hail, favour'd soul! with most peculiar grace;
(Could we the future, as the past, survey;)
So soon complete thy task, and run thy race,
So early enter on immortal day.
Nor let surviving friends, in grief repine,
Nor view her favour'd lot, a chast'ning rod:
The awful call was perfect love, divine,
Unerring wisdom, and the will of God.
But nature claims,—and sympathy demands,
The tender tribute to her memory paid;
Around her tomb, see pensive friendship stands,
The sorrowing matron, and the weeping maid.
Each join the father's sigh—the mother's woe,—
The sister's anguish,—and the brother's tear;
Great nature's claim,—and friendship's gen'rous glow,
From feeling bosoms, and from hearts sincere.
Once more adieu!—safe in the arms of God,—
Enjoy thy rest,—rest, undisturbed and pure;
Shelter'd by love from every future rod,—
Thy warfare finish'd,—and thy heaven secure.
Then let not friendship's voice,—nor nature's claim,
Her smiling virtue, nor her early close,
Pierce the fond mother's tender breast with pain,—
Awake the parent,—and renew her woes.
Her end was favour'd with a mind serene,—
With Christian faith and fortitude sustain'd,

(Escap'd each danger, of the future scene)

And by this stroke, her perfect freedom gain'd.

Here, fix thy hopes, secure from floods of woe;

Thy child is safe, in love and life, divine;

She clos'd in peace, the important race below,

And angels hail, when mortals dare repine.

FIDELIA.*

To Fidelia, in answer to the foregoing.

Thanks, good Fidelia, for that gentle tear,

By nature taught, in virtue's cause to flow;

Thy gen'rous sympathy, and grief sincere;

Thy willing strain,—soft, soothing note of woe.

As comes the messenger of joyful news,

As the fond husband meets his loving wife;

So to my soul, thy tranquil, sorrowing muse,

Restor'd each languid motion into life.

Yes, dear Fidelia, folly 'tis to mourn,

For virtue, gone to meet its just reward,

Wet with unmanly tears, the virgin's urn;

These but the trappings of a slight regard.

Through folly's mazy labyrinth, to rove,

To praise, or censure things beyond our view;

Is but to turn my fruitless strains of love,

To changeful whirlwinds, and my grief renew.

The Almighty saw my prospects rising fair,

He, pitying, saw, for vanity I strove;

Then proved my projects desert as the air,

And fix'd their object in his realms above.

* Said to have been the signature of the late Hannah Griffiths, deceased.

Yet nature,—ah! that tenderest, dearest tie!

Pardon, Fidelia, one intruding tear;
The lilies drooping, hang their heads and die,
The sick'ning roses leave their beauties here!

Her life,—the beauty of a summer's day,—

Her death, the prize of everlasting joy:—
Where guardian angels now invite her stay,
And with Heaven's pleasures, time's long space
employ.

Adieu, Fidelia: while my heart retains

One spring of gratitude, it flows to thee,
Whose soft, harmonious, sympathizing strains,
Fixes our hearts in mild serenity.

FLORIAN.

William Williams.

On the 7th of 6th month, 1818, William Williams, formerly of Tennessee, but latterly residing at Richmond, Indiana, in the course of his religious visit in these parts, came to the house of William Walton, in Byberry, a meeting having been appointed for him, at the Meeting-house, to be held next day. While at tea, he was seized with a hæmorrhage of blood, supposed to be occasioned by the rupture of a blood-vessel in the lungs. This entirely prevented his attending the meeting, and he lay in a very weak state several days. On the 14th, he had so far recovered as to be able to sit meeting again with his friends. Near the conclusion of which, he spoke a few words, expressive of his apprehensions, that his public labours were nearly closed, and exhorted to faithfulness, as the means of laying up a good foundation for the time

to come. Under this dispensation of trial, his mind appeared calm and tranquil. Remote from his home, and the tenderest ties of life, the near sympathy of his friends was brought into lively exercise. After a few weeks, his strength was so far restored as to be able to travel slowly; and feeling easy to set out homeward with his son, he was favoured to reach his habitation, as mentioned in the annexed letter, which is introduced as a memento of him, his labours of love, and devotedness to the good of others, though subject to much bodily infirmity and privation of what are called, the good things of this world. We are informed that he left a journal of his life and religious labours, some parts of which, since his decease, have been published in the Western country.

Richmond, Indiana, 21st of 8th mo. 1818.

DEAR FRIEND,

I think proper to pen thee a few lines. In the beginning of which, I feel that love to be renewed, which first brought us acquainted, when we were in a strange land, and as to the outward, amongst strangers. But here is the consolation of the faithful labourers, through the uniting love of the everlasting Father, and Head of the family, when they meet together, no matter in what part of the harvest field, they become united in that bond of love, which gathers to God, and unites to his Church. In this love, dear M. did I find thee at first, and in this do I salute thee, and thy father's family, and all my dear friends, in your settlement. For, notwithstanding, I left you in weakness of body, (which still remains, so that I look toward the grave; but the Lord's will be done!) yet, I left you in tenderness, and in much

love; which have often been renewed by contemplating on the pleasant feelings that I was favoured with, while passing along through your parts. And after I came to see that I had permission to return home, as a vessel worn out, Oh! how my tender feelings were moved toward the church, and the cause of righteousness and truth? And when I looked around on thee, dear M. and such as thou art, that is, such as are young, and have laid their hands to the work; some coming forward as counsellors, and some as judges, in Israel, Oh! how my spirit did revive in the Lord, and in considering that the cause, in which I had spent the days of my strength, was undoubtedly prospering in the earth. May the dear advocates thereof be encouraged; for the Lord's secret arm is underneath, to carry on his work; and as he calls for the agency of man in this his work, so he will be with all those who are with him therein. Man is a rewardable creature, and he has many trials to pass through; but they that overcome all evil, and hold out to the end, shall receive the reward that is laid up for the faithful.

When I think what a favoured young woman thou art, having father and mother, and a large number of valuable Friends around thee, who are watching over thee, as I believe, for good, and willing to hold out a hand in the needful time, I feel comforted in a hope that thou wilt hold on to occupy thy gift; for satisfied I am, that the Lord has committed to thee *that* which is precious, and which, if rightly improved, will increase.

I am just now invited to the funeral of a Friend, who died last night, after a short sickness. How certain is death! This Friend was well a few days ago,

and at work in this town—now, I must lay by my writing, to attend his funeral.

Afternoon.—I have attended the solemn gathering; and, while there, I thought, that I did not know but the next solemn meeting at that place, would be round my poor tabernacle. But, alas, we see some poor weakly creatures that hold out beyond expectation, while others, stout and strong, are taken in a very short time. At our last Monthly meeting, the 25th of last month, a dear young woman declared her intention of marriage with a young man, both blooming in the prime of life and health. But now, alas! she, after two weeks sickness, is laid in the silent grave. So, from the consideration of these things, we see that Divine Wisdom hath treasured up the time of our departure in his own council, that all might stand ready to die, fitly prepared for the change; then should we be properly prepared to live. The brother of this dear young woman, married our daughter, and her sister our son; so that she was as a near connection, wherein we have felt ourselves dipped into sympathy and mourning with the dear young man, who appears to be very sensible of the loss of expected comfort; yet we all have cause to believe, that our loss is her everlasting gain. I was too weak to attend her funeral, but was informed, it was a very solemn time, as I think the very hearing thereof ought to be to the youth.

It is likely thou hast heard how we got pretty well home, the 18th of last month. From that time I felt to gather a little strength; and having all to buy for my family to live upon, and having some debts to pay, which took considerable of the money I had left when I got home, and seeing the little I had left, go-

ing daily, and no incomes expected until corn gets hard, and then nothing but corn expected from my plantation; I thought I must go to work a little, and so I did; and on the 11th of this month, as I was in my shop at work, I had a return of my complaint, in which I did not lose much blood; but it was attended with a great deal of soreness and pain, so that we thought, for a while, that the time of my departure was come. But after awhile, the pain abated, and I got easy; and so I have been again reduced to weakness, of which I now feel a little recovered.

My little son talked of writing to thee. My dear wife, who is well in health, desires to be very affectionately remembered to thee, and all her kind Friends in your parts, with desires that the Lord may bless those that help the poor, with the blessings from above; so that those who give to the poor, may be sensible of lending to the Lord, and thus receive "the dew of heaven."

Now, my dear M. I must bid thee a solemn farewell. Give my love to thy father's family, and as many as may inquire; for I believe the Lord knows that I love the faithful of every class. I am thy friend and brother, in the tribulated path that leads into the patience and kingdom of our Lord and Saviour, Jesus Christ.

WILLIAM WILLIAMS.

*A Testimony from. Woodbury Monthly Meeting,
concerning David Cooper.*

David Cooper, son of John Cooper and Ann his wife, was born near Woodbury, in Gloucester county, New Jersey, the 13th of the 1st month, 1724; and when young in years, experienced the influence of divine love upon his mind, that gave him a prospect of the beauty and advantage of a truly religious life. As he grew in years, an increasing care arose that he might not disgrace the profession that he was educated in; which was now become the religion of his judgment: And through various baptisms and trials, he became more and more resigned to the cross of Christ.

And as he was a man endued with talents superior to many, and became conformable to the pure influence of the Holy Spirit, so he was a useful member in the community at large, and in the neighbourhood where he lived; being frequently applied to for advice in cases of difficulty, and employed as a peacemaker. In religious meetings, he was solid and weighty, sound in judgment, and clear in expression. He was enabled to bear a testimony to the power and influence of the gospel, in great simplicity of manners and circumspection. And the Lord was pleased to sanctify his endowments, and enlarge his heart in the Gospel, so that he became qualified to fill the station of an Elder in the church, not in name only, but in a degree of the true anointing; and bore testimony in many minds, both at home and abroad, that his heart was in a measure dedicated, and given up to serve the Lord; and he was as a stake and a cord in our Sion.

He was favoured with wisdom, and a feeling mind, and became very useful in society; and we have

reason to believe his services abroad, were acceptable and strengthening amongst his friends. And as he increased in years, the more his mind was redeemed from this present world and the things of it, and he felt an increasing heartfelt concern for the prosperity of truth.

In the latter part of his lifetime, he was visited with great affliction, wherein he lay long under deep languishment; yet his understanding and intellectual faculties remained clear, and his love for the truth and his friends, continued till the last; and he often expressed a desire, if it was the Lord's will, to be unclothed of mortality, and enjoy the fruition of uninterrupted felicity beyond the reach of diversified trials, allotted in this uncertain world.

His care for society and right improvement amongst Friends, was the leading concern of his mind. Under all his afflictions and trials, nothing gave him more joy than the prosperity of truth; often expressing a deep concern for the insensibility of the present generation, under the outward sunshine of prosperity, and the abundant blessings of heaven; yet strangers to the heart-felt concern of our predecessors, who maintained the testimony of a good conscience, and supported our principles with the loss of life, liberty, and the nearest and dearest enjoyments of time.

He was a firm advocate for the liberty of the black people, and a liberal promoter of schools, upon a right establishment.

His last illness being very trying, his petitions were to the Almighty, that he would be with him to the end. We have reason to believe his humble prayers were answered, and that he departed in peace with the Lord, the 5th of the 11th month, 1795, in the

138 A TESTIMONY CONCERNING DAVID COOPER.

71st year of his age, and was interred at Woodbury, in a plain way, agreeable to his own directions, left in writing, which is as follows:—

“DEAR CHILDREN,

“I have thought it my duty, while living, to show forth an example of simplicity and plainness, becoming the profession I made, and am desirous this example should go with me to the grave; to which end I now direct, that my coffin be made in the manner they constantly were in the days of simplicity and virtue, when I was a youth—flat, and of pine or linn boards; and the expense this may save, I direct my executors to give to some poor persons in the neighbourhood, which will do more good than to moulder in the earth; for the folly of man never appears more idle and inexcusable, than in showing an emulation and fondness for pomp and show at funerals, when the most humbling object of mortality and dissolution is before their eyes, and ought to impress the survivors with the most solemn and awful sense of the state of uncertainty in which themselves exist, and how fast they are also hastening to the grave.

And, if Friends see cause to have a meeting at the time of my burial, let this poor body first be covered in the earth, as the contrary practice mostly arises from a desire in the relations, to have that mark of distinction and respect showed to the deceased; and it hath many exceptions in my view.

“And if you are easy with it, this may be read at the grave.

DAVID COOPER.”

Signed on behalf, and by the direction of the Monthly meeting, held at Woodbury, 8th mo. 9th, 1796, by
SAMUEL MICKLE, Clerk.

John Hunt's Letter to a Friend in Pennsylvania.

ESTEEMED FRIEND,

When my daughter came from a visit amongst you, I was enquiring after my beloved friends, and thee in particular, and she told me she informed thee how I was, that I kept about, and mostly got out to meetings; that I read and wrote a good deal, and a good many letters, and thee wished I would write thee one; but then I saw nothing of it; yet it seemed to arrest my mind, and stick by me, and returned time after time. And the remembrance of the peculiar respect thee has shown to me, seemed, in gratitude, to bind my attention to thy request. So I concluded to try to impart a few thoughts to thee, which have occurred when I have looked that way.

I consider that a useless study, or a useless employment, is a busy idleness, which I desire to be preserved from; but if I could write any thing that would be useful to thee or to myself, I should be glad; for it is usefulness I wish for, and aim at, and avoid idleness and unprofitableness. I believe we were not sent here to be idle. Diligence is much recommended in Scripture; to "be diligent in business, fervent in spirit, serving the Lord." And I believe, without this kind of diligence, however busy and diligent we may be in worldly concerns, we may be very busy all our lives to little purpose, or to purposes worse than none, as Blair says. I have read of a great and wise man, noticed by divers authors, esteemed a good man, (Hugo Grotius,) who cried out at last, "Alas! I have consumed much of my time in laboriously doing of nothing." And will it not be so, with all, if no treasure is laid up in heaven, nothing done; but,

(as Solomon says,) all vanity and vexation of spirit. I have feared, lest I should have to complain, as Solomon did, when he said, "Mine own vineyard have I not kept;" or be like them we read of, of whom it is said, "they loved to wander:" or like them of whom it is said, "they walked after things that did not profit," and so neglect that most excellent precept, viz. "Study to be quiet, and mind thine own," most necessary "business." And what is that, but the Apostle's counsel, which was "Study to show thyself approved in the sight of God, and to follow after those things that make for peace, and those things whereby one may edify another." Oh! for this peace, which the Divine Master promised to his followers, when he said, "My peace I give unto you. My peace I leave with you. Not as the world gives, give I." The world can neither give it, nor take it away. George Fox calls it "the King of kings' peace." What is all the world without it? How far doth it transcend all the joys and pleasures, riches and treasures, which this world can afford? I have considered it as a precious jewel,—the "pearl of great price,"—the "one thing needful." I have observed the great price some have set upon it in their last moments, crying out, as I have heard, "Ten thousands of worlds would I now give, if I had it in my power, if my peace was made with the Lord." Again, said another, "Ten thousands of worlds, one on the back of another, would not tempt me to live in this world as I have done;" although he was one that supported a good character, and filled a conspicuous station in civil society. One, I well knew, a dignified servant of the Lord, said at last, "One would wonder all the world did not seek after peace of mind, it is such an

excellent treasure, at such a time as this. What would all the world do for me now, if I had not this peace?" Many, many of the like kind might be mentioned.

The prophet David says, "Thy loving kindness is better than life." And how many have chosen to part with property, liberty, and life itself, rather than part with their peace with the Lord.—Again, the prophet says, "In thy presence is fulness of joy; at thy right hand are rivers of pleasure." (The faithful say so, in these days.) But is there fulness of joy in any thing, or in all things this world can afford? A. G. said, "Life is not worth having without peace." Psal. xlix. 6, &c. "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can, by any means, redeem his brother, nor give to God a ransom for him. For the redemption of the soul is precious, and it ceaseth forever." It has been said, that all the gold of Ophir cannot pay one's passage from earth to heaven. But it is said, this peace of God, which passeth human understanding, can make a death-bed pleasant to the righteous. I heard a great minister once say, that peace of mind was the sum and substance of a gospel minister's wages. And, indeed, is it not the sum and substance of the wages of all religious labourers? But is it not greatly to be feared that there is abundance of counterfeit currency in circulation, among professing Christians, of all sorts, in this day of ease, prosperity, peace, and plenty? Many taking up a rest, short of the true rest, and contenting themselves with a counterfeit peace, that never came from the royal mint, nor has the king's stamp upon it.

I believe we are not yet left; that the glory has not yet departed from Israel; but that there may yet se-

ven thousand be found in Israel, that have not bowed the knee to Baal:—yet it is to be feared, that in these days, vital religion is at a very low ebb in many places: as an eminent minister said the other day, “How dry we are!” And, may I not add, how dwarfish we are! when compared to our worthy predecessors. I have often thought of the many worthy men and women, that have been raised up in Pennsylvania: yea, and in almost every corner of our country; but what is the prospect of a succession of such worthies, in our day, when there is such, or so much conformity to the spirit, ways, customs, and fashions of this world, in almost every respect; especially in that of carriages, and the enormous expense and superfluity in the equipage of them? Has there not been a great increase in these things within a very few years, as John Churchman says, “Oh how is the ancient plainness and simplicity of truth departed from, and pomp and splendid appearances, taken their places; and if this great and unnecessary expense was applied to better purposes,—to the relief of many a worthy person in distress, it would be an acceptable sacrifice to the Lord, and help to turn away the judgments that hang over us, in part, occasioned by these things.” And John Woolman observes, that “there has been a giving way, by little and little, until superfluities of some kinds have become common amongst us.” Can it be expected that judges will be raised up, as at the first, and counsellors as at the beginning, whilst we trample upon the Testimonies, our worthy ancestors so deeply suffered for?

I often look toward the young generation, with tender sympathy, and think what an unspeakable advantage it would be to them, if there should be a revival

of primitive Christianity, in its ancient beauty, so as to outshine all the pomp and splendour of this transitory world. And, on the other hand, if we should suffer religion to go to decay, what an unspeakable loss it would be to the rising generation. Our Friends, in one of their Epistles, say, there surely will be a degenerating, if there is not a looking back to our first principles. They say, "*That society of people who do not look back to their first principles, will surely go to decay.*" And they say, "If we look back to the beginning, we shall find things were not so then; 'Again,' great concerns were a great trouble; and great trade, a great burden. Our eye being single to the Lord, and the inshining of his light, it so stained the glory of all earthly things, that they bore no mastery with us. All needless things, such as fine houses, rich furniture, and gaudy apparel, these things were an eye-sore. Our chief concern was to live near to the Lord, and enjoy his favour."

And now I have one wish for myself, and one for thee. For myself, I adopt the words of the poet, viz.

"If I am right, thy grace impart,

Still in the right *to stay*:

If I am wrong, Oh teach my heart,

To find the better *way*."

And my desires are for thee and thine, that you may be favoured with the blessing of preservation. May it be your portion, and blessed and happy experience, is the desire of

Thy well-wishing Friend,

JOHN HUNT.

Near Moorestown, New Jersey, 9th of 5th mo. 1820.

John Pemberton's Account of Thomas Ross, of Buck's County, when on a religious visit in England, 1st mo. 21st, 1786.

Dear, aged Thomas Ross has, indeed, been eminently owned, and favoured; but, for four months past, he has been very poorly, and now lies at Lindley Murray's, near York, afflicted with some inward obstruction, which occasions a great difficulty, at times, in his breathing. It rather increases upon him, and may gradually wear him away; though, at times, he is cheerful, and is in a resigned state of mind. He sometimes has prospects of further labour, which gives some hope or expectation, that he may get up again; but it seems very doubtful. It would have been acceptable to me, to be constantly with him, but it has been ordered otherwise. He is in a sweet disposition of mind. No care is wanting, respecting him; he is waited on, both day and night; that with respect to suitable accommodation, and tender attendance, he is full as well off, as though he had been at home. Many have dropped off, in this land; and he was desirous to get to York, so that if he was removed, his remains might lay near dear John Woolman's.

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FRIENDS' MISCELLANY.

The memory of the just is blessed.—*Prov. x. 7.*

Gather up the fragments that remain, that nothing be lost.

John, vi. 12.

No. 4.

SEVENTH MONTH, 1831.

VOL. I.

WILLIAM SAVERY'S NARRATIVE

Of the early part of his life, and Religious Exercises.

FEELING, at this time, the continued extension of the Lord's exceeding great mercy to me, I am engaged, for my own satisfaction and encouragement, in the future steps of my life, through this scene of close probation and trial, to minute some of the most remarkable of his dealings with me; being sensible that the day of my espousals ought ever to be gratefully, and with humble reverence of heart, had in remembrance, to the praise of Him, for whom I have this testimony, that he is a God of infinite mercy, long-forbearance, and much loving-kindness, even to rebellious sons and haughty daughters.

„ I may acknowledge, that, notwithstanding my revolt, and turning aside from the paths of purity and peace, the Lord has been graciously near me all my life long, and has watched over me, as a tender Father, for good; and smitten me by his spirit, when I have been rebelling against his holy law, written in my heart, and making merry over the Witness; and has reached to me, and tendered me, in the midst of mirth and jollity. He has followed me to my

chamber, and upon my pillow, and drawn tears of sorrow and contrition from me, when no eye has been privy to it, but his all-seeing eye; so that my days of joy and laughter, have often produced nights of sorrow and weeping. Yet still I continued sinning and repenting, and turning the grace of God into wantonness, for a number of years; though favoured to see, at times, and in part, the beauty there is in holiness; but fearful of incurring the scoff and scorn of the world's deluded votaries, should I turn my back upon it.

Activity of spirits, loose discourse, and noisy mirth, were my sad refuge, to drown serious reflections; yet the "worm that never dieth," a wounded conscience, often embittered my sweetest draughts of pleasure. In this state, I was inclined, sometimes, in a serious hour, to read Young's Night Thoughts; which, I think, by the assistance of the gracious Helper, was made serviceable to me. Friends' writings, and even the holy scriptures, were irksome to me; but the energy, depth, and solemn subject of that book, roused me to more serious thought, than ever before; and here I date my gradual progress from the brink of that precipice, which must otherwise inevitably have proved my ruin.

I now saw the iniquity of mispending my precious time; and refrained from frequenting taverns, card-playing, and places of diversion, all of which I was fond of, and indulged myself in. Yet I found means to hide much of my conduct from my dear parents, who, I believe, saw but little out of order in me, except my dress, which I could not bear so plain as becomes our holy profession; and this grieved them. But, alas! he that knows the secrets of all hearts, and

whose eye runs to and fro, beholding the evil and the good, knew that this was one of the smaller evils, which I was in the practice of; and that the tree was not good, and therefore not likely its fruit should be so.

Now I struggled hard to break myself of my fondness for much company, seeing the snare there was in it; and likewise being apt to relate adventures and tales, to provoke mirth; and often, for the embellishment of them, to strain beyond the truth. I was much concerned to watch over myself, in this particular; which is both dishonourable and sinful, yet a vice that I have observed to be very prevalent among the youth of both sexes, particularly in this city. Even in companies that are termed polite, or well bred, the discourse is often so strained, that few sentences or narratives, if examined, would be found to be strictly true. Some fondly imagine that there is but little harm in telling untruths, unless they be seriously told; not considering our holy profession, and who it was that said, "let your yea be yea, and your nay, nay; for whatsoever is more than this cometh of evil."

Oh! the folly of thus mispending our precious time! How watchful, how careful ought we to be, of our words and actions; always remembering that the holy eye of an all-seeing God pervades the most secret chambers we can retire to; and his ear is ever open to hear both the evil and the good! Insomuch that one formerly said, there is not a thought in the heart, nor a word on the tongue, but he knows it altogether. Yea, and many of the present, awful day, have known when the terrors of the Lord have overtaken them for sin, and they have had to taste of the spirit of judgment and of burning,—that every secret thing has

been brought to light, and all the hidden works of darkness have been made manifest; and that even for *idle words* they have had to render an account.

When we have long wandered, and got far and wide from the pure path, that the Lord's ransomed children have to walk in, though it may seem to have been in small things,—yet they make close, trying work for us; and many deep baptisms we have to pass through, before we can witness them to be washed away, and cast, as it were, into the depth of the sea. When this is experienced, such have, indeed, cause to acknowledge, with great humility of soul, that it is the mere mercy of Him, whose mercies are (blessed be his great name,) over all his works; for if it were not so, what flesh could stand before him? How many of the rebellious sons and daughters of this generation must have been consumed long ago? His very judgments are in mercy, for the gathering of a hard-hearted, and stiff-necked people. And some who, with myself, have been rescued, as from the very jaws of the devourer, can praise his holy name with songs of gratitude and joy; knowing that in the very midst of judgment, he does still remember mercy.

But to return. I had been employed, as before related, in bringing myself to a more circumscribed life; being pretty careful in my conduct and conversation, and just in my dealings amongst men; and was willing to believe that I had attained to great matters; and that I might now take up my rest; for by my own strength, ability, and contrivance, I could not only keep up a fair, upright character among men, and make myself happy and respected; but, (Oh! the deceitful workings of satan! Oh, the mystery of ini-

quity!) that it would, at the close of time here, gain me an inheritance among all those that are sanctified, in the regions of purity and peace.

But here, how can I sufficiently adore my great and good Master, who had thus far, though to me unseen, led me along; and who, indeed leads the blind by a way which they know not. How can I sufficiently adore him for his continued regard and care over me, in that he did not suffer me to remain long in this state of delusion and error; but disturbed my false rest, and made me, at times, exceedingly uneasy with it. At length, he gave me to see that notwithstanding my regularity of behaviour, and all my boasted attainments, I fell far short of that purity, which all the vessels in the Lord's house must come to; and that I was yet only under the law, which cannot make the comers thereunto perfect; not having passed under the flaming sword, nor felt the day of the Lord to come, which burns as an oven.

This brought great distress and anxiety of mind over me; and, sometimes, I was ready to doubt the truth of those divine revelations. I was also exceedingly desirous to find, if possible, an easier way to happiness, than by submitting myself wholly to the cross, of which I had, as yet, experienced but little. And one night, as I was much tossed and distressed in mind, (which was usual for me about that time,) I went to bed, as one that was in a dark and howling wilderness, where I could see no way out, to the right hand, or to the left. But, at length, the Lord, who, indeed, watched over me continually for good, (blessed and praised forever be his name!) brought me into some degree of composure, so that I believe I went to sleep. Be that as it might, it appeared to

me that I was travelling with a Friend, and we saw, at a distance from us, a very spacious house, the like I had never seen, situate on a high hill, which I believed to be the mansion of rest and happiness. We kept together along the road, and with little difficulty, arrived within a few yards of the house, which we then perceived to be the back part of it; and in the door stood a very venerable old man, whom I thought to be one of the prophets, and who, I think, beckoned to us not to come forward. At which we stopped; and he informed us, we were not right; that this was not the right way into the house; and that if we got in that way, we should not enjoy the happiness we expected. Upon which I left my companion, and soon found myself at the front of the house. But now, the difficulty appeared; for, between me and it, was a furnace, which all that ever arrived therein, must pass through. Around this furnace, at a little distance, stood a multitude of people, who, I believed, had likewise the desire that I had, of getting into the house, and were looking at the furnace, but were afraid to enter. I pressed forward, and got near the mouth, and it appeared exceeding hot, about four times as long as myself, and about four feet in diameter. As I stood viewing it, I believed the fire was much the hottest round the sides, but decreased in heat towards the middle, which appeared to be the best place to pass through; and where, if I could be steady enough to keep, I should receive the least hurt. My thoughts were now much tossed to and fro, and very irresolute, and I reasoned thus: If thou shouldst attempt to pass through, and find the fire too hot, and be obliged to come out again, backwards, thou wilt then become the laugh and scorn of all the

multitude; and I believe my heart failed me, and I turned away sorrowful, and remember no further; but thus far, dwelt exceeding lively in my imagination, and with uncommon clearness. I immediately related it to my beloved partner, who, being acquainted with my state of mind, without much hesitation, could unravel the meaning of it; which, indeed, was so plain, that he that runs might read.

Though I have not been apt to catch at every imagination that presents itself in sleep,—believing, in general, that dreams are but of small import, and commonly proceed from the engagements of the day,—yet, I have no doubt, that the Lord is pleased, at times, to manifest himself to man in dreams, as he sees meet, either for encouragement, reproof, or instruction. Indeed, various and marvellous are his workings, for the recovery of poor fallen man; and the depth of his love, who can fathom? I believe, to a mind attentive, and desirous to walk in his counsel, and live in his fear, the revelation of his will, when it is made in this manner, is as indisputably clear, as in any way whatever. For he speaks intelligibly to his children, and they know his voice; and the stranger, with all his art, cannot deceive them.

With respect to what I have related, the strong impression it made on my mind, the plain application of it to the state I was then in, and the instruction it conveyed to me, left no room to doubt its being divinely intended for my good. But as it opened my eyes more clearly to discern where I was, and that all the righteousness of my own putting on, was as filthy rags, of which I must be stripped, before I could experience a putting on of that purity and righteous-

ness, which is the fine linen of the saints. So it brought great distress and anxiety of mind over me.

I was not fond of opening my condition to any; for I saw the world, and the people of it, were in a state of estrangement from God, and could give me no comfort. And as for those who had been, in measure, mercifully redeemed from the spots of it; though, at times, the Master furnished them with a drop of consolation for me; yet as they were but servants, I saw nothing in them for me to lean upon. It seemed right for me to dwell alone, and keep my eye open, and my spiritual ear attentive to Him who is the unchangeable High Priest of his people, and with whom are all the treasures of wisdom and knowledge, who knows the states of all his children; and when, and where he leads, he graciously affords ability to follow, to the praise of his ever adorable name.

Now, it pleased him to lead me as into the wilderness, and to give me a sight of my former disobedience and folly. Oh! the bitterness and distress that covered me, when I was alone, or in meetings. I experienced but few pleasant draughts of his love. My meat was as gall and wormwood, and my drink as of the bitter waters of Marah. But my trials were not unfelt by some sympathising Friends, who were anxious that I might know an establishment upon the Rock immoveable.

Thus I continued for some time, but was still preserved, and felt desirous to know the Master's will; and, in measure, was made willing to obey, though under the cross. But the way to the kingdom, was, for some months, much darkened; and a sense of my wickedness and sinful conduct, often brought me almost to despair of ever finding forgiveness with an

offended God. My burden in meetings was almost insupportable, and I sometimes left them before they were done, and came home, bewailing myself alone. I also frequently staid away from them.

Oh! these were times of baptism, never to be forgotten, in mutability. In one of these seasons, as I was one evening sitting in my house alone, great horror and trouble seized me, and I wept aloud. After a short time, I went to bed, but my distress was so great, that I was almost overwhelmed. I thought I tasted something like the misery of fallen spirits; and not being able to contain myself, I rose, and walked the room. There was then, as I afterwards thought, but a small matter betwixt my state, and the state of those who are deprived of their reason; for I used many expressions of terror, such as I think would have been shocking to me to hear, at any time of my life. My spirits at length being nearly exhausted, I threw myself on the bed again, where I had not lain long, before I grew cold, like one near death; a clammy sweat covered me all over, and I was, to appearance, in a state of stupidity or insensibility. Yet, in this awful condition, I was, through adorable mercy, released from the horror that before had surrounded me. I became comforted with a sight and feeling of a state of inexpressible happiness and joy; and when I was so far come to myself, as to have utterance given me, I cried aloud on this wise; Oh! now I know that my Redeemer lives. And, Oh! the sweetness I then felt, in being favoured with such an evidence of the goodness and mercy of God. It far surpassed any thing, I had ever experienced before; and was such that I hope to bear in remembrance, as

long as I have a being here. Tears of joy ran freely down my cheeks, insomuch that I could not restrain them, nor scarcely utter a word for a considerable time. My dear partner, who shared with me in my affliction, was also made partaker with me, in my exceeding great joy. Blessed, forever, be the name of the Lord; though he sees meet, for our refinement, to try us, even to an hairs-breadth; yet, in our utmost extremity, is his all-powerful arm made bare, for our deliverance.

Note.—It is understood that William Savery left, in manuscript, a continuation of this account, or Journal of his Life, Travels, and Christian experiences. The foregoing being all that has fallen into our hands, we would respectfully request, that if any of the readers of the Miscellany, have knowledge of, and access to, the remaining account of this exemplary, dedicated, and much loved Friend, they would forward it to the editors.

Susanna Morris.

Susanna Morris, wife of Morris Morris, formerly of Abington, and afterwards of Richland, in Bucks county, is described in a printed testimony concerning her, as a person who was in an eminent degree, endowed with divine love and life—and was frequently made an instrument to communicate it to others, by a living and powerful ministry, in which she faithfully laboured for upwards of forty years, having travelled much in the service of the gospel, both in America and Europe. Her life and conversation is stated to have been innocent and agreeable, seasoned with christian gravity; she was a bright example of plainness, temperance, and self-denial; devoted to

the service of truth, and the propagation of religion and piety amongst mankind. She died the 28th of 4th month, 1755, in the 73d year of her age.

Some memorandums which she preserved of her travels and exercises prefaced by an account of her by John Griffith, appear to have so much that is worthy of notice in them, that we apprehend their publication may be interesting, by introducing to the reader a view of her devotion to the cause of truth, and her reliance upon the protecting hand of an almighty Deliverer in divers situations of extreme peril and danger.

John Griffith's account of Susanna Morris.

The following brief memoirs of that excellent woman and truly evangelical minister of Jesus Christ, Susanna Morris, falling lately into my hands, and having a just regard and esteem for her memory, I was willing to prefix a short account of her from my own knowledge, in a grateful remembrance of the comfort I received from her gospel labours, as well as her truly sympathizing christian care over me, when young both in years and religion, and when, in fear and trembling, I entered upon the awful and weighty work of the ministry. I found her indeed a nursing mother in Israel, yet with true judgment, making proper distinctions, so as not to encourage a false birth,—she having attained to deep experience, by the things that she suffered, and being learned in the school of Christ, she could speak a word in season to those that were weary. She was eminently gifted for comforting the mourners in Zion. O how have I known her ministry flow like heavenly oil into the wounded soul, and her speech to distil as the

small rain upon the thirsty, parched ground. My first knowledge of her was about the 14th year of my age. From that time, for about eight years, we belonged to the same monthly meeting of Abington, ten miles from Philadelphia. I once made my home at her house, induced thereto by an expectation of receiving help by her good company and example, in my religious progress: in which I was not disappointed. She was indeed a safe way mark, as far as I could observe in every point of view; and I thought as much refined from dross, as any I ever knew. Her constant dwelling seemed to be nearer the fountain of good than most; and therefore her services in public meetings, as well as in a more private way of visiting families, (for which she had an excellent gift) were always fresh and living, as far as I have ever seen, or understood by the account of others. What follows is but a small part of the second visit to Friends in Great Britain, entered upon in the year 1744, in the 63d year of her age; but what is very remarkable, about ten years after, she performed her third visit to these nations, in company with our friend Phebe Dodge, of Long Island, greatly to the satisfaction and comfort of Friends, and returned safe home to her family and friends; but did not live many years after. I am not certain of the time of her death, but it occurred about 40 miles from Philadelphia, and she shone bright to the last.

She gives some hints of various afflictions she was mercifully enabled to pass through, particularly her suffering shipwreck three times. It were much to be wished that a more full and perfect account had been preserved of these extraordinary events, than can now be collected. The wonderful resignation and for-

itude she manifested when she suffered shipwreck on the coast of Ireland, about the year 1731—being her first voyage to Europe, I had an account of, from our friend Joseph Taylor of Raby, in the county of Durham, who was returning from a religious visit to Friends in America, and was with her in that great trial. The ship was drove by the storm, on the sand not far from the shore, on her broad side, yet she did not soon break, but the sea running high, broke over her, and several of the crew were washed overboard, and drowned. The captain, Susanna Morris, Joseph Taylor, and, I think, one more, scrambled up to the upper side of the ship, and held fast by the shrouds, I think for a day and a night, if not more; the sea frequently breaking over them. Joseph Taylor told me she never discovered the least impatience in word, or countenance, all the time; but he confessed that he once in a flutter, or impatience, did say to this effect, we might as well have gone at first, for we shall be drowned. She looked upon him, and said nothing: but he said, her looks were a sufficient rebuke to him for his impatience and distrust. One thing is very remarkable and worthy to be preserved in remembrance, which was to this effect, that after they had held such a considerable time by the shrouds, this extraordinary woman had a sense given her, that they would not be safe on that side of the vessel much longer; and although it seemed very hazardous and dangerous to move and fasten to the lower side of the ship, she urged them all to attempt it, believing it would be the means of their preservation. She at length prevailed with them, and accordingly they moved in the best manner they could to the lower side of the ship, and soon after they had fixed them-

selves, there came a great swell of the sea and threw the vessel quite flat on the other side, so that if they had not moved, they would all have been drowned. Another remarkable preservation he related, was from those savage people, the native Irish, who came to the sea side in great numbers, intending no doubt to make a wreck of the vessel, which, it is said they do not according to their barbarous custom until all the lives on board are destroyed. The priest being informed there were some alive in great distress, came down and charged these people upon the penalty of eternal damnation, not to hurt them in the least, but use all means in their power to save their lives, which if they refused to comply with, they should never have their sins forgiven them; and through the assistance of a merciful Providence, they brought them safe to land, and used them with great hospitality.

I shall conclude this account with saying, she was one of those virtuous women, whose value is far above rubies; for she filled up every station with propriety: an evangelical minister, tender wife, mother, neighbour, and friend; and being at rest from her labours, she for her pious life and humble example, in which she lived and walked, is now crowned with immortal joys, forever.

JOHN GRIFFITH.

MINUTES,

Kept by Susanna Morris, of her travels Southward.

I was drawn to visit Friends in Carolina, Virginia, and Maryland, with a good companion; and I may truly say the Lord's presence went along with us, and favoured us among the people in gatherings where we met to wait on him: and I do not re-

member that we met with any opposers to what we had given us to say to them in all these countries; but we met with some hardships otherways. For in getting over the great bay Chesapeake, we met with hard and boisterous winds, and were thereby driven out to sea; and had not the Lord favoured us by an outstretched arm, we had likely perished, all of us that were in the vessel: for it was, as it were, an open boat, the master having left the hatches at home, (on the other side of the bay.) We set sail on the seventh day, in order to cross Chesapeake bay, to Nansemond river; but the winds grew so boisterous that we were driven out to the open ocean, about ten leagues; and it pleased the Lord our God, that on our return toward the land, we drove over a dreadful sand bar, into an inlet called Curretuck, as we understood afterwards. For our master was so lost that he knew not where he was. It was between Carolina and Virginia. And now let me say that the Lord our God is a God of knowledge, and by him the living is preserved, and sometimes helped in a wonderful manner.

And my dear children, it is worthy of memory to observe to you, how things fared with us in that great trial; for we were likely to be lost. The sea run over us, and thereby the little provision we had, was soaked in salt water, and we and our horses were left destitute of food, and to all appearance likely to perish; for we had lost our canoe, and were surrounded by great waters, and no inhabitants near us. But there was a grassy place near, and we thought it best to get the master's horse out, and one of the men to ride him thither at low water, that he might see if it was an Island; which he did, (and the horse eat some there)

and then he came back with tidings it was but an island. Then we thought it best to get the poor creatures there, that if possible they might shift awhile for themselves, however the Lord might be pleased to do with us. Then the master got the other horses, and took them about half way to the grass, and there let them go; but instead of going to the grassy land, they tacked contrary, and I thought as foreign to land and no sign of grass, but white sand and some bushes: and when we saw their landing, we were ready to think that the higher Power knew best where to send them. And so it was; for on the third day, I was lying down on deck in a still frame of mind, and it there sprung in my mind to get up, and look about me, which I did, and as far as I could see, there was coming two canoes and two men, but they came not to us until evening; and they informed our master what place we were in, but were not willing to put us on shore there; but one of them said he would come to-morrow. And when he took us on shore, it was at the same place where our poor wounded horses landed without information or help of man. It was six miles to the first house, and the man was not willing to stay and go with us, and the master was not able. All of our company got but little food from seventh day morning until the fourth day following, in the afternoon. Yet for all that, I was so thankful that we were got on shore, that Ann Roberts and myself were about to set forward towards a poor widow's house, which the man informed us lay near the sea, six miles off. But when we came within half a mile of the house, we were likely to go out of the way, there being no path—the sea having flowed over where we should go—and the easterly winds

blew hard. But I thought the Lord's mercy was greatly extended to us his poor handmaids. For the woman of the said house came to the sea side to meet us, and saluted us after this manner: "Good women, how came you hither? was it to do the will of God?" And she, when we got to the cottage, shewed as kind as she could, and there we heard of our horses, after we had been there several days. They were but about a quarter of a mile from the widow's house, and that was many miles from any other, yet our horses had but one thing to hinder them going threescore or an hundred miles away from us: if there had not been a hand of help at work, it certainly would have been so: for the place where they were, was so haunted with mosquitoes.

Now some may say, how got you your saddles and clothes from the vessel? We got our horses and rode bare backed the six miles again, and yet got not our saddles; for the master had sent the man that was sent (as I may say) from many miles to help us, to his neighbourhood for people to get off the shallop; and when he came, he would bring our things in a canoe. Therefore we had to ride the same way back again, on our horses bare backed. And that twelve miles at other times might have been a great hardship: but surely the Lord makes hard things easy for those that are willing to serve him. And now my children, let me tell you how we got safe to Carolina. I heard it was between sixty and an hundred miles, and no guide for us, but the holy One; and had he not supported our minds, we might have fainted in our journey. But forever blessed be his most holy name and power, our hearts were filled with thankfulness and cheerfulness to set forward; we had a prosperous

journey, and got well there, and our poor wounded horses carried us amongst Friends: but mine died there; my companion's escaped, and she rode on him home again.

This journey was, when I was about forty years old. I have given a short account of the many trials the Lord helped us through, and we got safe home to our husbands and families again; and I may say the Lord was my exceeding great reward, for I felt sweet peace in my bosom.

First Voyage to Europe.

When I was about forty-three years of age, the Lord was pleased to cast me into a grievous state of affliction; a trial indeed never by me to be forgotten. But we may say the will of God is to be done on earth as it is done in heaven. And how to make the children of men fit and willing, he only knows the right way to do it in us and for us: according to his divine will and pleasure. For in the time of that unspeakable trial, I was as one shut up in close prison, waiting on Him that is only able to give strength to make covenant with him; and it was on this wise: That if my dear Lord would help me to strength, I would not disobey him; but go on his errands, whithersoever, whensoever, or in whatsoever he was pleased to require at my hands, I then would give up to him again. For at times I had a weighty concern of mind for several years to cross the great ocean in Truth's service; where the Lord might be pleased to lead me. But I was so full of the reasoner, that I believe I did displease my God, and was so far in debt to him, that he was pleased to put me in prison a long year, and I never had in that time to open my mouth

by way of testimony. But after I had strength given me to make those promises as aforesaid, my mouth was opened and my tongue was loosed, and I was sent to go over the seas. Soon after I got out to sea, something of a weight fell on my mind, and I dreamed that our ship would be lost; and there remained on my mind a solid weight for fear it should be so. But at times, I thought it had been as some other dreams; and yet I thought it safe to dwell humble and low before the Lord, that I might be ready to learn of him what to do, and what to leave undone: for I believe that the humble he teaches of his ways, and the meek he only can help in the time when he suffers his righteous judgments to be met with; as it is also said, when the Lord's judgments are in the earth, the people learn righteousness—and there may be great learning in such great trials, as that of a shipwreck.

And now to pass on, I again dreamed the same, and yet was weak as to being fixed in the belief of the truth of it, and thereby I dwelt in a fearful tossing of mind, until the Lord was pleased to favour me with his goodness, and in one of our meetings to make it known to me only (as I found afterwards) that we should surely suffer shipwreck, and I firmly believed that it was the Lord that had told me what he had a mind to do with us; and that for a season, I was in trouble and ready to say, had I gone through so much to fit me to go forth in his service, and my friend* in his return home from his service on God's account, and yet now must we be swallowed up alive in the great sea. But O! blessed forever be the name of our God; for I had soon a great answer returned into my bosom of our preservation, and that

* Joseph Taylor.

if we would be faithful, we should have our lives for a prey. And I hinted something of my mind to the captain, who seemed somewhat startled at what I said, and lest he should be too much discouraged, I had given me to tell him, that I should see him safe ~~on~~ shore. Our trial was two miles from Dunganon on the south-west shore of Ireland.

Now I may hint a little how the Lord dealt with me to help my weakness. For I have thought that the Lord knowing how weak I was, and yet willing to do his will, he was pleased to give me a timely help to be the more fitted for the trial we had to go through. It being sometime before it came to pass, that the Lord was pleased to make the thing known to me only, and to no others; although there was in the ship one whom I preferred before myself, at which I was somewhat thoughtful. For when I hinted a little of what was made known to me, in order to find out whether or no the friend had any knowledge of that trial made known to him; I found rather, that it seemed to be like idle tales to him, somewhat like as Christ's resurrection, when only the tidings were brought to the disciples by the woman. So I forbore to go any farther in the relation of it to him; and yet I was preserved so as not to stagger in my mind, or disregard the manifestations made known to me, from him that is true; and as I endeavoured to dwell near him that is faithful and true, my habitation was pleasant, until the sudden outcry was proclaimed, and nothing appeared but outward destruction of all our lives. Then for a time my outward tabernacle greatly shook and trembled. But, blessed be the great Lord of all our mercies, the time of trembling was soon over, and it was renewed what was made known.

to me on the great ocean, that the all wise God would command the proud waves that they should not come at his servants to hurt them; as it was said, "Touch not mine anointed—do my prophets no harm." And so it was, my children, the great God did preserve us, I do believe for his own name sake: for although it was at the time called Christmas eve that we were in that great suffering time of shipwreck, and a very cold season, and we had for two days time little sustenance by way of food for our bodies; and many times our heads were under the great waves, which rolled over us, after the ship sunk by reason of the strokes she got on the dreadful rocks; afterwards she drove until she settled on a sand bank.

In that distress I had no help of man, or counsellor but the Lord alone, and thereby thought it best for me to get to the upper side of the vessel, and fix my seat by the shrouds when I was favoured so that I kept my hold, when the waves rolled over us; and remained in that wet condition about nine hours, in a cold time of frost and snow, before any of us got relief. And yet, as I said before, I was not hurt, or as I remember, had so much as the head ache, or any surfeit of cold remaining in my bones, by reason of that so great trial.

And thus, my dear children, the Lord is pleased to favour his heritage. For so it was with us, although many of the ship's company lost their lives; some perished with the cold, and others were drowned. And now let me say, I write not this relation of my having the thing made known to me only, because I would have any one think the better of me; no, that's not what I aim at; but that the poor in spirit, or weak in their own eyes, (if willing to serve

the Lord) may take a little courage if possible, by these things which I have related, and trust in the Lord, and be truly willing to serve him in all things that he may require of them.

And now to pass on. We landed at a great man's house, a Roman Catholic, who was, with his wife, very kind to us. And she told us that their priest was concerned to pray to the Lord for our preservation, and he afterwards said to the hearers, that they ought to be kind to us, and do us no hurt, any more than if their Father the Pope was there; for their sins should be the same.

And now I may say, that surely the Lord is worthy of the praise, for that of turning the papist priest's heart so contrary to their own canons: and it happened well for us, for the great man with his own boat well manned, brought us ashore to his own house. These people were kind to us, and they sent a letter to our friends about twenty or thirty miles, which caused our friends to come with necessaries suitable to supply our wants, and horses to carry us home with them.

And after all those trials, the God of the living helped me well along in my service for him, through many places, in all those parts. I was never laid up with sickness the remainder of that winter. I was some of the time with some other Friends, in that good service of visiting families in the city of Cork. My companion's name was Elizabeth Jacobs, from Waterford, a widow, and her house was the first among Friends that I came to after our shipwreck, and she had already requested Friend's certificate, in order to visit Friends in Old England. So I got a good companion to go with me, and I thought we

had good service in many places where the Lord was pleased to cast our lots.

After visiting several parts of the nation, she says:

We set forward in a sort of a carriage called a stage coach or wagon, by land, to a place in North Holland called Iwick, where there were two places that Friends met in, the old adversary, that strives to break unity amongst people, having, instead of love, sowed discord. So it happened amongst them; they were but one meeting, and favoured with two ministers. One of them got a party, and the other the rest of the meeting, met separately; and so for about ten years before we came there; which cost us no small load of grief for some time. At first our interpreter hid the cause from us; but he was not able to keep the weight of their difference off us; because the true lovers of God must suffer when the truth suffers. After we left them and returned back to the city Horne, to our lodging, there came a solid man full of grief, (as we were) and told us his troubles, and the more because of his children, who were growing up to man and woman's estates, and he had a mind to have them join with the right people called Quakers, and those near him were as aforesaid; but he was of the mind that we might be made instrumental to get them to meet together again; for he said, one of the ministers and his wife are gone to live at Amsterdam; and so it was. We then left that place and took our journey for the city again, where that friend lived; and I think I may say, and that truly, the God of peace helped us; for we went straightway to the Friend, and laid the case before him in a very close manner, too tedious to mention to the full; and we strove with him to get him in the mind

to go again with us to that place where the separation was, together with his wife, and a Friend or two to interpret. And when we had prevailed with the Friend and his wife to go back, we also wrote to the Friends of that country how the case was in our minds, and we desired by a few lines, all of them to meet us in one of the places, where they used to meet, that we might try if we could be instrumental to reconcile them together again; and accordingly, blessed by the Lord, our labours proved better than at times we could expect, and we had some more meetings with them, mostly all together. We had a good time, and to all appearance, left them in a good degree of peace and love with each other, and they seemed glad that we were sent amongst them. Then we left them and set out on our journey towards Herne, the second time.

And in another place she remarks on this wise, viz.

We embarked the second time for Holland; the master we went with, was called a Friend, but did not do friendly by us, for he went with us to Friesland, and put us into a Dutch ship to go to Holland, and we set out in obedience unto God, and had a fair wind, and sailed sweetly for awhile; but at night the wind grew boisterous, and the mariners young and unskilful, so that we got fast on a sand bed, and in much danger of losing of our lives, and no sleep could we get that night. But blessed be his most holy name that had been my preserver in six troubles, he did not leave me in the seventh; for there was sent to us a boat well manned, the next day, and the vessel we were in held together, so that we went to shore with it: but may we not think it was a hardship for

us to go to a place where none knew us, nor any one to speak to in the vessel, nor on the shore as we knew of. Yet we were glad to have our lives spared, to get once to shore again, and in stillness resigned to the Lord's will. And it so proved that one of the men had been a sailor that came with the boat, and was kind to us, for he could make shift to speak to us when we got on shore. It was at a city called Enques, the first on Holland shore, and near a day's journey for a stage wagon, before we got to our Friends. But the man that could speak to us helped us; for we told him our concern, and I suppose he told the people, for they were kind to us for our money.

But by the way, I thought our God was to be remembered, for all his favours to me a poor creature, as I am well. We got safe to the city Horne, where our Friends lived. But no one there could speak to us. But I being there the summer before with an interpreter, Friends knew me again, and well it was so, for I knew not the way to the Friend's house, nor could I speak Dutch, but to make up that loss, one of the Friend's children where I lodged the year before, was a good way from home by the water side, and I knew him, and he me; and we went home with him, and some of the Friends came to us, and were glad to see us, but then having no interpreter, we must of necessity hasten to our former interpreter; and so we gave Friends as it were a slender visit in Holland, and I came safe to England again in peace; my work there through the Lord's favour, proved easier than I expected when I left England, for my God whom I desire to serve in all things accepted the will for the deed; after I had, as Abraham, given up myself to do his will freely. And my children, all

the children of men ought so to be resigned, and then hard things in many respects may become easy. And when I came back to England the second time, I stayed some time in Sunderland with Friends; and to the praise of my good God, I was well received for his work sake.

In another place it is noted; viz.—

I set forward again and came to Whitehaven, and stayed two meetings, with Friends there, where my mind gave me to believe that I saw a woman in the meeting that I could freely go with to be my companion over sea to Ireland; for several had offered to go with me, but I had not freedom to accept of them, but thought still I must leave it till I came to the sea port. And so it was, I had the same woman for my companion, although not a minister, yet she was a sorrowful one, who mourned for the abomination of the times, and kept a school for teaching children: but she put by her school the week before I came there, and knew not why, till I came, and had no companion to go with me across the sea. On the first of the eighth month, I embarked a second time for Ireland, and that time, six days, we arrived at Holy Head, near Belfast, and travelled from thence to Newtown, when we had two meetings, mostly with the people of that town; and the Lord our God favoured us largely with his good presence in the times of our waiting on him, to his own praise do I desire to speak it, for he alone is worthy, yea, for evermore, amen, saith my soul.

Afterwards speaking of being in Dublin she says:

And in that city a concern fell on me to visit Friends in their families, and also at Edenderry. I may truly say blessed be the Lord, for he greatly helped

in the good work. For I think that the service of visiting after a godly sort, is very beneficial to promote true christianity, as the other worldly and profane visits, beget ungodliness and corrupt ways. I stayed that time about three weeks in Dublin, to wait for a passage to England; and in that time had very close work, both in meetings and in visiting many Friend's families; for it was chiefly to the widows and some others; and I have cause to think it is the Lord's work, and that he delights in it when it is done in his fear, and in the innocency of his truth. Then we left Dublin in good unity with Friends, and sweet peace in my bosom; and I embarked the second time for England, the first day of the first month; and on the second of the same, we arrived at Whitehaven, having a pleasant passage. And then my mind began to go a little too fast home; for I was ready to say in my heart, O let me go home, if I must come back again: but it was not good for me to think so, therefore let none that would do the best they can, take example in that.

After mentioning being in, or visiting Cumberland, Lancashire, London, &c. she says:

I took shipping in company with John Richardson, who was drawn from home to visit Friends and others in Pennsylvania, and came again with sweet peace in my bosom to Philadelphia, being away in that visit for truth's service, three years lacking two months. And now saith my soul, the Lord our God is worthy of everlasting praises to all eternity, that has been pleased so to favour a poor worm, to bring her in safety to her outward home again.

Second Voyage to Europe.

It pleased my good God and Heavenly Father to send me over the great ocean, in the 62d year of my age, in the year 1744, and my companion was Elizabeth Morgan. We embarked in the Philadelphia Galley, bound for London, north about Scotland; but by reason of contrary winds, were safely put into Derry harbour, in the north of Ireland; having had ten weeks passage wanting two days. The people were kind to us for our money, and we had a comfortable meeting with the Presbyterians about two miles from the city. From thence we went with two orderly men, who for hire, carried us with our clothes on horseback behind them, to Colerain, where our good Master owned us with a good measure of his spirit, to speak a little for his honour; for truly he above all is to be honoured forever. And we visited through most of the northern parts of Ireland; and many times where the Lord's living presence was met with, my heart has been more gladdened than with the increase of outward things.

Again she says:

Being at my worthy friend, William Lightfoot's, the good part got hold on my mind, and prevailed on me to write a little of my experience and of the Lord's dealings with me in this voyage and journey. The ever blessed One so wrought upon me as to mortify the first nature, and through his goodness, I can truly say, that my mind has been more and more concerned for the working down every thing that would get above the good seed. I think we are never safe unless we feel the protection of God's power, and the manner thereof so operating in us as to break us into tenderness; then it is that we know how to demean ourselves

before him, who can and does work such a change, that I, or any of his ministers are truly made able to speak for the encouragement of the true travellers, and point out the way to the kingdom. Self with its willings and runnings must be mortified, otherwise the vessel will not be enough cleansed; and if not, how can the great work please the great Minister of the sanctuary, whose life is our light, and to do his will is our delight and greatest joy. Therefore let my soul bless and praise the living God, who has been pleased to do for me, a poor unworthy creature, more than I could have asked of him, or thought of. Although I have had many, yea more than common deliverances, both from shipwreck at sea, and various trials on land, in my pilgrimage thus far through time, yet I find it still safe for me, and I believe for all the children of my Father's house, to think little of themselves; for all the good that any of us are capable of doing, is from the ability that the God and Father of all our mercies bestoweth on us, for his own honour's sake only. Therefore, saith my soul, let our mouths, comparatively speaking, lay in the dust, and then in the Lord's time he will furnish with a sure evidence of that hope which will be as an anchor, enabling to endure all things, that the ever-blessed One may see meet to try his servants with, in this uncertain world; and thereby shall we be enabled to look unto him for that recompense of reward, which only can make the hearts of his followers rejoice and sing for joy, because their soul's comforter is yet to be met with, and he that is a wonderful counsellor and strength to their minds, to hold on their way in seeking to know and to do his will to the utmost, whilst

life and understanding are lengthened out to us, according to the good purpose of God in making us.

On the 20th of 2d mo. 1745, we took shipping from Dublin to Whitehaven, and in our passage, near the Isle of Man, we saw a vessel which appeared to be an enemy, sailing sometimes one way, and sometimes another, almost round us. At first, I was a little shocked; but when I turned my mind inward to the only true counsellor, I had to believe that the Lord would discourage them; and I found a concern to pray for them, that God might give them grace, and influence them with his holy spirit, to do justice, and love mercy, for his name sake. Now, my dear children, and all that are well inclined, I may say of a truth, I am glad the Almighty was pleased to influence me with the good spirit of pure love to those who appeared to be enemies. Blessed be his great name forever. Sure I am that none could deem themselves more unfit for his service, than I did; and that feeling was strengthened by my being so far advanced in years.

Oh! saith my soul, that all mankind, the world over, were but willing enough to have their minds stayed upon the Lord, the God of the living, that they might be made willing to part with all the world's glory for a sure portion of divine peace, and holy quiet in their bosoms; then would such know how to buy the truth for themselves, and a true care remain on their minds not to sell it.

From Newcastle, we journeyed into Scotland, where, finding meetings small, I let in reasonings and fear, thinking my gift was so little, the people might imagine my service scarce worth my entertainment; and under these considerations, I would willingly

have turned back into England again; but when I got to be truly still, I found no peace in looking back, and had to believe I must visit those few there; and that to do the will of God was our duty, in this life; and as I found my mind devoted thereto, was favoured on the high way with the joys of God's salvation, when no mortal eye beheld; and I may truly say, we have no cause to complain, for the Lord was with us in our journeying through Scotland; and though at times, my poverty was great, yet blessed be his holy name, he hath never failed to give unto his children, riches in poverty, and strength in weakness. We have cause to speak well of the blessed name of our God, who has so eminently helped in time of great difficulties, when he alone was trusted and relied upon. For there is no rock of salvation like unto the God of the living. He is the only true God, that answers by fire; for all the rightly minded amongst the children of men, their works are, in the love of God, tried as by fiery trials; that so we poor worms may the more depend on the allwise Giver of every good gift, and may feel after fresh incomes of the renewings of love and life, from him that can give, and also take away at his pleasure, that which we may chiefly delight in. And therefore, Oh! let the true Israelites long to be enabled to say, blessed and praised be the name and power of the living Lord God, forever more, world without end, amen. For I am one the Lord has brought through great and eminent dangers, both by sea and land, some of which I would be glad to have written down for the honour of God, in a fuller and better manner, than I can do. I would not have it done for my own, or for the honour of any of mine, but his alone; for "he that will save

his life shall lose it, but he that will lose his life for my sake, shall find it." There is no helper like unto the living God. He will help all those that truly trust in him, and give them to know an overcoming of the willings and runnings of the first nature; and that is to some, a hard thing to get the victory over. Wherefore, it may well be said, that a man's worst enemies are those of his own house.

I am now at the age of sixty-three years, and yet I find I have as much need as ever, to seek unto the Lord, to be enabled to do his will.

For all mankind, both rich and poor, that do seek the Lord so as to find him, will be well rewarded for their pains. For, dear hearts, there is none can serve a better master; for the Lord careth well for all the sheep of his pasture, every way, even soul and body. Those who hearken to hear his voice, will not, by any means, follow the wrong leader into his crooked and libertine ways; but the Lord will reveal his loving kindness to the upright. For our God is unchangeable, and his ways are unchangeable; but the gate is strait, and the way is narrow, to the children of pride; neither will the crooked twisting enemy, lead there; for he leads in the proud way; in it the flesh can get along with less care and crosses, with a sort of vain hope, flattering themselves, because there are so many in number no stricter than they; not considering rightly, what it is that gives the only true evidence of the unfeigned hope of all the sanctified, which is the evidence of Christ within them, the true hope of everlasting glory, given to all them that abide steadfast in the love of God, through Jesus Christ our Lord, who suffered for the sons of men without the gates of Jerusalem, and rose again, and is ascended

on high, and has received gifts for men, even the rebellious, to prepare the hearts of the children of men, that are truly willing to be thereby sanctified through faith, unto whom be everlasting praises given, forever. I have thought that none of the Lord's servants could well say that they had suffered enough; for the God of the living best knows when our sufferings are all through. But the best, ye my children can do, or I, or any one else, that truly are bent to follow the Lord through many trials, is this, let them shut their hearts up against the flesh, and steadily turn to the God of true hope, for he is able to help through all hardships. Oh, let us trust in him, the Lord Jehovah, for in him is everlasting strength.

She embarked, 11th mo. 8th, in the 64th year of her age, and returned home from her second visit in Europe, in the year 1746.

Third Voyage to Europe.

In the seventieth year of my age, I found drawings in my mind, by the spirit of my good Master, to cross the great ocean again, and visit Old England, in some parts where I had not been, which I gave up to the third time. I left my home, and came with my dear husband to Philadelphia Half years' meeting, which was held the 16th of the 3d mo. 1752, new stile. I staid there until the 21st of said month, and then embarked with Mary Weston, who was on her return from a religious visit in America, and a Friend from Long Island, named Phebe Dodge, who was under a concern of mind to visit the churches in Old England.

Note.—Sophia Hume was Susanna's companion, it appears, at least, in part of this last visit to England.

On the 21st of 8th mo. 1753, she and Phebe Dodge, set forward from London, to Gravesend, and embarked for America, in the 71st year of Susanna's age, landed at Philadelphia the latter end of 10th mo. after a pretty rough passage, where she met with her husband. She likewise noted:—

In some places a constraint came upon me, to cry out against the too frequent use of tobacco, in all shapes, and the too frequent use of strong liquors. And, my dear fellow-labourers, let me say, I am fully of the mind, that these things are a great obstruction to that glorious work that is to be wrought out with fear and trembling; and I think I have the mind of truth therein, and sure I am that I was constrained so to testify to many, in this my journey to, and again, yea, in public meetings, and likewise against that unsound speech—you, to a single person.

It is to be regretted that these Extracts from Susanna Morris's Account of her Travels and Exercises, close thus abruptly. But none of her original manuscripts have come into the hands of the editors.

Counsel to a Young Person.

It is of very great importance to us, in our passing along through time, to make a right beginning in our early years. If, in the season of youth, we lay a good foundation, by wisely considering the value of our precious time, and habituating ourselves to a course of self-denial and humility, we shall be likely to pass along, through succeeding years, with much more tranquillity, peace and comfort to ourselves, and more usefulness and satisfaction to our fellow-creatures, than if the days of our youth are wasted in trifling, un-

profitable amusements,—our passions and inclinations indulged, and our minds unsubjected to the cross of Christ.

Now, as to every one there is given a sure director, an inward guide, or holy principle in the mind, to distinguish between good and evil, and to lead the attentive mind in the way to eternal life and happiness; how necessary it is, that we endeavour *early* to become acquainted with the voice of this internal teacher, and to give up our whole hearts, in obedience to its requirings. The Lord loves an early sacrifice. Let this be deeply impressed on thy mind; and also remember the gracious promise; “They that seek me early, shall find me.” There is, indeed, abundant encouragement to give up in obedience to that which is made manifest in the heart. May thy mind be daily engaged, in seeking to know what is the holy, divine will, concerning thee. Love retirement and stillness. Love sobriety, and to meditate in the law of the Lord, written in thy heart. Accustom thyself to contemplate on the wonderful condescension and loving-kindness, of infinite wisdom and goodness toward the children of men. Let thy spirit be clothed with meekness and humility; for the ornament of a meek and quiet spirit is, in the divine sight, of great price. Strive always to dwell in the holy fear of the Lord, which is “the beginning of wisdom,” and which “keeps the heart clean;”—so shall thy days pass on in quietness and tranquillity; and that peace of mind, which none of the pleasures and vanities of this world can ever possibly afford, will be thy happy portion, both here and hereafter.

William Boen.

For the instruction and encouragement of survivors, it is desirable that a history of the upright life and conversation of this exemplary individual, might be published. His scrupulous regard to the principles of righteousness and truth, might operate as a stimulus to others to do likewise. The following anecdotes, perhaps imperfectly stated from memory, may induce others to furnish additional evidences of this kind, or a more detailed account of his life and character, than the annexed testimony of his friends, though highly valuable, exhibits.

William Boen was a coloured man, who resided near Mount Holly, New Jersey. Through industry and economy, he acquired a small property, where he lived in much simplicity, and in the exercise of benevolence and hospitality. He was very careful in his conversation, to keep to the plain language,—the language of truth. An anecdote is related of him, to this effect. A wealthy neighbour, a white man, frequently availed himself of William's obliging disposition, by using his grindstone, instead of procuring one for himself. On an occasion of this kind, his neighbour told him he was obliged to him for the use of his grindstone, to which William returned the customary compliment of saying, he was welcome. After the man was gone, William became uneasy with his expression of reply, as being insincere. He, therefore went to his neighbour and made an acknowledgment, that although he had told him he was welcome, yet it was only in conformity to custom, and was not the case, for he thought his neighbour was better able to keep a grindstone of his own than he was.

How much better for human society, if all men were careful to speak the truth in sincerity, on all occasions. Many customary compliments, and many vulgar expressions, might be dispensed with, as wanting in sincerity, simplicity, and truth.

William appears to have been as scrupulous in his adherence to the principles of justice and the rights of property, as he was in regard to truth and sincerity in his communications. He, with several others, being employed by a wealthy farmer, to mow the meadows attached to the place, called Breezy Ridge, on Lomberton creek; William unfortunately struck, with his scythe, a partridge that was concealed from his view, in the grass, and killed it. As it appeared to be in good order, his companions proposed that he should take it home for his own use. William, however, was not easy to do so; he said the partridge did not belong to him, but to the owner of the meadow.

On another occasion, he displayed the acuteness of his feelings in regard to the rights of property. With other labourers, he was employed to cut timber in the pines, at a distance from the settlements. They took provision with them, to encamp for a week or two in the woods; but finding an empty cabin on lands that did not belong to their employer, they made use of it. William's mind, however, was not quite satisfied, and after his return, he took an early opportunity to represent the case to the owner of the cabin, who lived some miles from him.

- It appears that William had a testimony against hireling ministry, and the following circumstance brought it into active operation. A man, near Mount Holly, went to William to buy some wood. As he was in the habit of selling wood, he agreed to furnish

him with the quantity wanted. After this was done, and the account not paid, William understood, or recollected, that he was a hireling minister, and felt scrupulous of taking money which was obtained for preaching, as it would not be, in his apprehension, bearing a faithful testimony against priest's wages. So he went to the man, and enquired whether he got his money by preaching. On being answered in the affirmative, William told him he could not take his money in pay for the wood, as he did not approve of making money by preaching, and so left it on the conscience of the hireling minister.

On another occasion, it was observed to him, that he appeared to be endeavouring to walk in the footsteps of John Woolman. After a pause, he said, "I am endeavouring to follow the footsteps of Christ."

A few years before his death, William Boen was visited by some Friends from Bucks county, who remarked to him that they understood he had a testimony, not only against slavery, but against using such articles as were raised or procured through the labour of slaves. He admitted that was the case. They then queried with him, whether he did not think hard of his brethren and Friends, who did not adopt his testimony against the use of the products of slave labour. William paused awhile, then replied, "Ah! obedience is every thing with me. I believe it is right for me. If others have not seen this testimony as clear as I have, I must not judge and condemn them. Obedience to what is made known, is every thing."

When William was drawing near his close, through weakness and the decay of nature, his mind was preserved clear and tranquil. On being visited by a Friend, at this season, a remark was made respecting

the calm and peaceful state which he appeared to be in; and he was asked by what means he had attained to such a happy state. William replied, "by keeping my mind easy, and resisting every thing that made it uneasy."

A testimony from Friends of Mount Holly, New Jersey, concerning William Boen.

As the memory of those who have followed the leadings of that teacher which leadeth into all truth, and enables its votaries to become, by example, preachers of righteousness,—is precious, we feel engaged to give the following testimony concerning our deceased Friend, William Boen, a coloured man.

He was born in the year 1735, in the neighbourhood of Rancocas. Being a slave by birth, he had very little opportunity of acquiring useful learning; yet by his own industry and care, he succeeded in learning to read and write.

His mind became seriously impressed while very young, and he was induced in early life, to attend to the monitions of light and life in his own mind, being convinced, from what he felt within him, of the existence of a Supreme Being; and also of the manner of his visiting the children of men, by the inward peace which he felt upon a faithful performance of what he thus apprehended to be his duty.

About the 28th year of his age, he contracted for his freedom; and having entered into marriage engagements with a woman in the neighbourhood, but not being, at that time, a member of our society, he was straitened in his mind how to accomplish it; as he was fully convinced of our testimony in that respect.

In this difficulty, he made known his situation to our departed Friend, John Woolman, who, to relieve him, had a number of persons convened at a Friend's house, where they were married after the manner of our society, and a certificate to that effect, furnished them by those present.

About this time he made application to become a member of our society; but way not opening in Friends' minds, he was not received, but encouraged to continue faithful; which we believe he did, from the account we have of nearly his whole life.

He was concerned above all things, to walk in the path of truth and righteousness; and according to his measure, to be faithful to every opening of duty, by which means he obtained the esteem of all who knew him.

As he thus continued steadfast to the light in his own mind, he was in a remarkable manner favoured to see the necessity of a daily cross to all the gratifications of self, and that the cause of truth cannot grow in us, while we are governed by a worldly spirit.

By yielding full obedience to that light, which it was his chiefest joy to follow, he became truly convinced of the necessity of maintaining the various testimonies which we, as a people, have been called upon to bear; and, in some respects, he had to bear a testimony against things in which many of his white brethren indulge, particularly in regard to slavery; refusing to wear, or use in any shape, articles which come through that corrupted channel. And, we believe, it was through dedication to the Lord, and an unreserved surrender of his will, to the Divine will, that he was brought to see these things in that light, which deceiveth not. Thus, evincing by his conver-

sation and example, the truth of that declaration, "the children of the Lord shall be taught of the Lord, and great shall be the peace of his children; and in righteousness shall they be established."

It appears, not only from his own words, but also from his weighty example, that his great concern was to keep his mind easy, believing that right and wrong actions would result either in peace or pain within; hence, his great care was to "try all things by the mind," as he expressed it, or the light of Christ within; with which he was, no doubt, in a remarkable manner favoured; esteeming it right to be faithful to every manifested duty, however in the cross, or insignificant to the carnal mind, these small duties might appear; and as he was found, like the servant in the parable, "faithful in the little," he was strengthened to rule over the carnal propensities of his nature, bringing his words and actions into the obedience of Christ. His humility was such, that although in low circumstances, he appeared to be content, and even refused to indulge himself in rich food or clothing, saying that "bread and water was good enough for him." In 1814, he was, on application, received into membership with us, and continued to the last, when able, a steady attender of our meetings, for worship and discipline.

He enjoyed reasonable health and strength until about his 87th year, when his strength began to fail, but his faculties remained good until his end.

Some weeks previous to his death, he spoke of it with the utmost composure, and recounting his past trials and experiences said, "he had thought he was alone with regard to his testimony against slavery." But as though he had fresh evidences thereof, said,

“he believed it would grow and increase among Friends.” He appeared perfectly resigned to death, having no will therein; and as he expressed himself, “that some died hard and others easy, but for himself, he had no wish for either, being fully resigned to the Divine will in all things.”

To a Friend present, the day previous to his death, he stated “that he felt himself going very fast; but that he had no wish to stay.” His weakness increasing, and having no desire to take any nourishment, he was asked if he was sick, or felt any pain; to which he answered, “that he felt neither pain nor sickness, but weakness, and a total disrelish for every thing of this world.” His weakness continued to increase until he passed quietly away, on the night of the 12th of the 6th month, 1824, in the 90th year of his age; and we doubt not, he has entered into his heavenly Father’s rest.

Read in, and approved by, Mount Holly Preparative meeting of Friends, held 4th mo. 28th, 1825.

AMOS BULLOCK, Clerk.

Approved also by Mount Holly Monthly meeting and Burlington Quarterly meeting.

ADMONITION.

“Obey, through life, the inspeaking voice divine,
And happiness forevermore is thine.
Though ills on ills, tho’ storms on storms assail
Thy sinking form, and all life’s comforts fail;
Peace, heaven’s own peace, will to thy breast return,
And thou wilt wonder, that thou canst not mourn.”

Israel Foulke, the author of the following letter, was a worthy member and elder of Richland Monthly meeting, Bucks county, Pennsylvania. He was long afflicted with a cancer in his face, which he bore with much meekness and patience. The "opportunity" he alludes to was a season of retirement with some Friends, who were travelling in the service of Truth, and made him a visit. He died not long after.

Letter from Israel Foulke.

Richland, 30th of 10th mo. 1822.

BELOVED FRIEND,

My spirit was refreshed in the precious, though short opportunity we were favoured with together, last seventh-day morning, and I think my mind received some instruction, which I hope will be profitable.

And now I feel a freedom to impart something respecting the state of my own mind, and how it has fared with me, under the present afflictive dispensation; wherein I have abundant cause humbly to acknowledge the merciful kindness, and manifold favours of my heavenly Father, particularly in favouring me with a calm, peaceful, and resigned state of mind, which, if it is mercifully continued to the end, I ask no greater favour: for although I have often felt like one that was passing through a land of drought and famine, yet it has pleased him in whom I trust, sometimes to open a little access to the divine fountain, whereby my mind has been revived, and encouraged to hope and persevere to the end; and poor, and unworthy as I am, and am often feelingly sensible thereof, yet I have sometimes been

permitted to feel my mind a little animated in anticipating the prospect, of ere long being admitted to join the society of my beloved Friends, who are gone before, and to mingle with the spirits of the just, made perfect. Oh! how humbling the prospect! Oh! how little must we feel on being admitted into such exalted society.

When I contemplate the state of our religious society, my mind is covered with mourning and sadness. The apparent langour and indifference which is often observable in religious meetings, is cause of deep mourning; and I have sometimes thought that one great cause of declension, has been the neglect of parents to feel after a right qualification to watch the gradual unfolding of the understanding of their children, and to labour early to imbue their tender minds with right principles and ideas, before wrong ones become established. But, alas! how is this to be expected from such parents, who have attained to very little, or no experience themselves; it is impossible for them to communicate that which they have not; and we, none of us, have any thing but what we have received.

With the salutation of love, I conclude, thy friend,
ISRAEL FOULKE.

Ellen Evans.

Ellen Evans, of Gwynedd, Pennsylvania, was an example of piety and industry, rising early in the morning, and encouraging others so to do; often observing, that those who lay late, lost the youthful beauty of the day, and wasted the most precious part of their time; that the sun was the candle of the

world, which called upon us to arise, and apply to our several duties.

She spoke of the benefit which attended preserving the characters of those faithful ministers and elders in the church, whose pious lives, and happy dissolution, if held up to the view of posterity, might be a likely means of kindling the same holy zeal, and a resolution to tread in their footsteps.

She delighted to converse with the Indians about their sentiments of the Supreme Being, and said she discovered evident traces of divine goodness in their uncultivated minds.

She died the 29th of 4th month, 1765, aged about 80 years.

“God is our refuge and strength, a very present Help in trouble.”—*Psalm 46*.

Father! to thee I breathe my prayer!
Father! on thee I cast my care;
Strength of the weak! where but to thee
Frail, tempted, trembling, can I flee?
O save thy child! the trying hour
Draws near in all its fearful power;
Snarcs all around me, clouds above,
Save, or I perish, God of love!
Yes: thou wilt save! on thee alone,
I lean; thine arm is round me thrown;
A gleam of Heaven's own blessed light
Is dawning on my spirit's night!
I cannot doubt, I cannot fear,
For O my father! thou art near;
Confidingly I look to thee,
Thou, thou, wilt give the victory!

*Letter from William Hunt, to Uriah Woolman.**Colchester, 6th mo. 21, 1772.*

TRULY UNITED COUSIN,

In the continued feeling of true brotherly regard,—in the heavenly relation of the inward man, according to the tender mercies of our God,—I salute thee, and inform that we are in health.

I received thy very acceptable letter of the 3d month, which ministered humbling satisfaction to my mind, in a sense of the abounding of that unity, which is peace. We parted with dear cousin John Woolman, two days since. He was then as well as usual. He has great and acceptable service here. The singularity of his appearance, is not only strange, but very exercising to many valuable Friends, who have had several opportunities of conference with him. Some are still dissatisfied; others are willing to leave it. The purity of his ministry gains universal approbation. I hope he stands on that Foundation, which will bear him through all. He is now gone towards Yorkshire; and we are bending for Norwich, in company with Deborah and Sarah Morris.

Since I wrote thee from Liverpool, in the 10th month, we have been through England, which was a laborious, exercising journey. But Divine help was near, to support, and enable us to pass through many trying dispensations. Blessed be his holy Name, who is worthy to have the first fruits of all our labours. We now purpose, if the Lord open our way according to present prospect, shortly to embark for Holland.

Thus, I give thee a short hint of our stepping along. I always rejoice on hearing from thee, if well, and

sympathise, if otherwise; as my life is much wrapped up in that harmonious sweetness which we so frequently partook of,—so that neither length of time, nor separation of our little frames, in the least abates its circulation: but with renewed satisfaction, I remember the pleasant moments we enjoyed together.

Please to give my dear love to thy wife, and all our relations, which concludes me, in affectionate nearness, thy loving cousin,

WILLIAM HUNT.

From John Woolman's Manuscript Journal.

“Beloved, now are we the sons of God; and it doth not yet appear, what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.” He, our Redeemer, is the perfection of pure love; and when, by the operation of his spirit upon us, we are cleansed throughout, and our souls are so united to him, that we love our fellow creatures, as he loveth us; we then see, evidently, that in this inward conformity to Divine Goodness, stands the true happiness of intelligent creatures.

From the Leeds Mercury, Oct. 13, 1772.

DIED, on Wednesday last, at York, of the small-pox, John Woolman, of New Jersey, in North America,—an eminent preacher amongst the people called Quakers. His life exhibited a very singular, and striking example of self-denial; adorned with an amiable sweetness of disposition, and affectionate good will to mankind universally.

His feelings for the bondage and oppression of the poor enslaved negroes, were so exquisite, that he con-

scientifically refused every accommodation, both in diet and apparel, which was produced by their labour. He was upon a religious visit to his friends in this nation, and has left a wife and family in America.

Extract of a Letter, dated 2d of 1st mo. 1831.

"I wrote you last week; since which the old year has taken its leave of us, and the new one been welcomed in its place. How many who began the year with us, as likely as we to see its close, have been called, from time to eternity!

"While, with ceaseless course, the sun
Hasted through the former year;
Many souls their race have run,
Never more to meet us here.

Fix'd in an eternal state,
They have done with all below;
We, a little longer wait,
But how *little*, none can know."

With what rapidity, the last year has winged its flight. Though it has been a year of general health, yet thirteen of our neighbours have died. "The places which once knew them, will know them no more, forever." But, how soon they are filled by *others!* and in a short time, ours will be so too! We shall go the way of all the earth; and, except among a very few dear Friends, it will quickly be as "though we ne'er had been." Is it not a humbling thought, that "we shall pass away, and be forgotten, and the world be neither wiser nor better, for our having been inhabitants thereof?"

WILLIAM SHAPLESS, Printer,
No. 2 Decatur Street, Philadelphia.

FRIENDS' MISCELLANY.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain, that nothing be lost.

John, vi. 12.

No. 5.

EIGHTH MONTH, 1881.

Vol. I.

NARRATIVE

OF THE

LIFE AND RELIGIOUS EXERCISES

OF

JAMES HAMTON,

Late of Bucks county, Pennsylvania.

TOGETHER WITH

DIARIES, SOLILOQUIES, ESSAYS, & LETTERS,

WRITTEN BY HIMSELF.

Introduction.

The following miscellaneous work was originally intended, by the author, for his own improvement. Being of a thoughtful turn of mind, and at times favoured with strong desires to experience a growth in true wisdom, he was induced, in his retirements, to pen down such occurrences as made a strong impressions on his mind, in order to receive instruction and improvement, from a frequent review of them. The Narratives of his youth, the Reflections, the Diaries and Soliloquies, were written with this intention. But, apprehending himself led in his arduous journey towards renovation, somewhat differently from many others, he has, in hopes of affording some way-marks to the poor desponding traveller who may come after, been made willing to submit them to the inspection and use of survivors. As the author's sole view in wishing them ever to be made public, is the good of souls, he will avoid, as much as he conveniently can, introducing any private history, or account of himself, which doth not appear pretty intimately connected with that great end. But as this work may fall into the hands of some, who would wish to be informed something respecting his parentage; it may not be improper, briefly to say, he was born of reputable parents, Benjamin and Ann Hamton,* his father being a farmer in Wrightstown, Bucks county, and a useful and respectable member of religious society. His mother was a tender-spirited, virtuous woman, who endeavoured early to impress on the tender minds of her offspring, the true principles of religion. He was born the 29th of the 2d month, 1764.

* Some of the family write the name *Hampton*.

NARRATIVE I.

A Review of the first stage of Life, to the fourteenth year.

1768.—I well remember being very early impressed with ideas of good and evil, and of the existence of an Almighty, benevolent Being, who made the world, and all things in it; and who protected and rewarded good people. I also had some terrific notions of a cruel, wicked being, who kept bad men in a doleful place of perpetual torment. This was about my fourth year. I even then saw something of the beauty of goodness, and deformity of vice. As I grew older, the passions gathered strength; I was excessively fond of play, and thought hard of restraint; was peevish, and troublesome to my mother, when she prudently restricted me from the undue indulgence of these youthful follies; and was often disobedient. I was also, very early, sensible of an inward principle convicting me of the evil of my ways.

1770.—I learned to read about the seventh year of my age. When at school, among idle, wicked boys, I increased much in vanity and folly, but was preserved from the grosser crimes of quarrelling, swearing, lying, &c. My excessive fondness for play, made me often importunate for leave to go out on first-days, in the afternoon, to associate with the boys of the neighbourhood. With this liberty, I was sometimes indulged, though highly unfavourable to innocence. I loved vain talk, jesting, and laughter, and was much applauded for the acuteness of my wit, by those who, from their age and situation, ought rather to have reprobated my folly. Thus injudiciously excited to a

foolish emulation, the shoots of lightness and vanity took deep root in me, much to the injury of every plant of virtue. O how many bitter sighs and tears has it cost me, to get even measurably clear of these corrupt and degrading propensities.

1774.—About the tenth year of my age, a war breaking out between England and America, and Friends being generally opposed to the measures, and suffering much in many respects, the schools dropped, and thus I was kept much at home. Here, secluded from temptations to folly, I grew more sober and thoughtful; loved reading and writing, and spent much of my leisure in such exercises. The books I chiefly read, were, the Bible, Sewel's History, with the Journals, and other writings of Friends. Being fond of writing, I used to copy many instructive passages, which I met with in reading, and afterwards frequently perused those selections. Thus it pleased Divine Providence to visit me. I was not vile or very wicked, but very rude and vain; and for this I often felt strong convictions. If I obtained leave to go abroad on first-days of the week, to play with my companions, I returned in the evening with a heart covered with dejection; being made sensible, by a superior Power, that I was not spending my time as I ought.

As I read the lives and sufferings of pious men, my mind was often much affected, and made sensible of its imperfections. Once, as I well remember, I had been reading some religious book, when retiring alone, I shed tears of contrition, and entreated the Great Father of the Universe, to remember them, and to take me under his care and protection. At this time I had a clear sense of what was my duty, and

felt conviction ~~for~~ disobedience, in a very forcible manner. I saw what constituted consistency of conduct; and when I beheld young people act unsuitably to my ideas of propriety, thought with myself, surely, when I become a man, I will be more sober and circumspect. But, alas! I little knew the natural weakness and depravity of my own heart.

Thus, I went on for several years, experiencing, amidst many weaknesses, a gradual improvement of manners, and an amendment of heart. My father, seeing my attachment to books and writing, indulged my inclinations, and sent me to school, whenever there could be one procured in the neighbourhood. I improved in my learning, and was favoured so to conduct, as to gain the esteem of my teachers. These were, comparatively, days of peace and innocence, and happy would it have been for me, had I continued thus thoughtful, and inwardly attentive.

Reflections.

Accustom thyself, my soul, to meditate on these circumstances, attending thy childhood. Behold, in thyself, how early the divine principle of grace beginneth to operate in the heart, even at the dawn of reason. Hence, is evidenced the necessity, the very great importance of instilling virtuous principles into the tender minds of children, which readily receive, and long retain, these first impressions. From thy own example, thou beholdest how sharp-sighted children are; with what surprising accuracy they adjust actions to characters, and observe inconsistencies therein. Oh! then, learn from hence, how serious a thing it is to have the oversight of youth! How careful oughtest thou to be, before them, of all thy words.

and actions, that they may receive no improper bias from thy example, but may be influenced to walk in the paths of virtue! Oh! that my conduct among these little ones, may be, at all times, marked with such religious propriety, as to furnish them a pattern to follow with safety.

NARRATIVE II.

Containing a Review of Life, from the fourteenth to the twentieth year.

1778.—About the fourteenth year of my age, there was a Latin school opened in our neighbourhood. In this school, my attachment to learning gained me a place. Here, mixing with companions, too much like myself, by nature, we excited each other to folly, and I soon became more vain and volatile, than ever before. My application to study during school hours, and undue attachment to play, to levity, and jesting, when out among my companions, gradually withdrew my attention from serious contemplation. I had always diligently attended meetings, for worship; and now, though they grew extremely irksome, my father's commands were such, that I durst not absent myself. I declined fast, and soon lost sight of my former sensibility and religious experience; and seldom took up a book, the reading of which might have a tendency to revive those impressions.

1780.—I continued at school about two years, and during that time, rather increased in folly. Among men, I supported a fair moral character, but my heart was very vile, and I frequently indulged in many romantic, lewd, and vicious thoughts. Yet, notwithstanding the naughtiness of my heart, and many circumstances favourable to the gratification of my

corrupt propensities, an All-gracious and overruling hand, in unspeakable mercy, kept me from the commission of gross and abominable sins.

Stop here, awhile, O my soul, and reflect on this marvellous attention of kind Providence to thee. Let tears of gratitude flow, on the recollection thereof. Thy affections were vile, thy heart was a sink of uncleanness! Yet his all-penetrating eye beheld thee with compassion. He remembered his covenant with thee, in the days of thy childhood, and cast over thee his preserving mantle of love. From thy infancy, He hath watched over thee for good. He hath led thee about, and instructed thee, and exalted thee in many respects, above thy fellows. Ah! therefore, forget not, but ever carefully bear in mind, that for all these favours, he requireth thy heart. Oh! reverence and adore his unutterable mercy and goodness, and by daily dedication of thy all to his service, let thy whole conduct demonstrate thy gratitude and love.

From my sixteenth to my twentieth year, I wrought, in the summer season, on my father's farm, and spent most of the winter seasons at school. Mortified under a labour, which, not being accustomed to, I found disagreeable and hard to support; and separated from my companions, and many allurements to folly, my mind was reduced into an humbler state, and became once more fitted to entertain serious contemplations.

Being taken from school, and deprived of the opportunity of spending much time among books, my avidity for study rather increased, and I thought nothing in this world, would tend more to my happiness, than leisure to pursue it as I chose. I rose early,

and passed some hours, almost daily, in study, which otherwise might have been spent in morning slumbers.

Although this desire in youth, for improvement in valuable knowledge, is very commendable, and merits encouragement; yet I early found my attention too earnestly turned to it; and by an importunate *something* in the mind, which I understood not, and which I was unwilling to attend to, as it always seemed at variance with my wishes, I was often obliged to remit the ardour of my studies, and was led to serious meditations on the importance of a religious and virtuous life. This unwelcome *visiter within*, would intrude his company, when I was alone, in retirement; and spreading a kind of solemn melancholy over the mind, would show me my imperfections, and the vanity of all my pursuits, unless qualified with something of a higher nature, suited to the capacity and endowments of a being formed for immortality. In order to gain quietude of mind, I was, in a manner, obliged to dedicate a part of my little leisure to meditation, reading the scriptures, and other religious books.

When I ruminate on the depravity of my affections, and the vanity of my ways, and look back, and behold the Almighty Father's love extended over me, and by the strivings of his Holy Spirit, raising my debased appetites, and drawing my feet from the paths of sin and destruction,—no language can sufficiently set forth the feelings of my heart.

Thus, being favoured with a renewed visitation from the great Parent of Love, I felt, at times, strong desires of living the life of the righteous; and often watered my pillow with tears, oh remembering the

follies of a mispent day. During the summer season, being out of the way of much temptation, and subjected to labour and hardships, I rather increased in virtue; but in the winter, going to school and mixing with a number of rude companions, of whom it may be truly said, I was the most vain and foolish, I quickly degenerated, and found myself in the spring, in a religious sense, just where I was the year before. Thus, I passed on in a painful round, sinning and repenting, for a number of years, without experiencing any visible improvement in virtue,

Adore, my soul, in humble gratitude, that God who, in the riches of his mercy, when thou wast defiled in folly, and turnedst thy back upon him, condescended to visit and revisit thee. He saw thy weakness and ignorance, and in the greatest love compassionated thy case. O how inconceivably great is thy debt to this heavenly Benefactor!

NARRATIVE III.

Containing some account of the painful conflicts experienced, on entering more earnestly into a Religious Life.

1784.—In the spring of the year 1784, by my father's direction, I, for the first time, entered upon the arduous engagement of school-keeping.

As schools, in that neighbourhood, had for a long time been conducted with great weakness and irregularity, I began the business under many discouragements. My mind was impressed with a sense of the importance of the engagement, and the necessity of a reformation in schools; but being young, and naturally diffident, I found myself ready to sink under the

labour. My anxiety to discharge my duty among the pupils in a proper manner, was, for some time, so great, that I scarcely could sleep, or get from under the solicitude day or night.

Here opened an important memorable era to my soul. The sufferings of my mind, arising from the nature of the business, reduced me into a more humble, teachable situation than I had before experienced. Feeling my imperfections and wants, I sought solitude and retirement; and in time became acquainted with the nature of silent, spiritual prayer. But although I had made some advances in religious experience; yet when I found my mind uneasy and distressed, after imprudent behaviour, or neglect of duty, I knew not what it was that thus discomposed me, and led me to cry for assistance and forgiveness.

I continued, for some months in this course, gradually increasing in my desires after purity of heart; till, being one evening in company with a young man, who had experienced something of the operation of the principle of grace upon his heart; he, in the course of our conversation, made some pertinent remarks on the nature of the Divine principle of Truth, manifested in the mind, convicting for evil, and pointing out the means to avoid it; assuring me, that if I paid due attention to it, I should not only know when I had done amiss, but know what was my duty, and be enabled to perform it. This information filled me with joy, and was, through divine mercy, a means of enlarging my understanding, and putting me in a capacity to profit by this invaluable blessing—"a *Monitor within*." It was a day of espousal to my soul; and I rejoiced under a lively sense of Divine mercy and goodness to the children of men. I was willing

to enter into covenant with the Most High; applied myself with alacrity to my duty; and thought I had only to pay attention to the pointings of this principle within, and be quickly as virtuous as I wished.

But, O my soul, how ignorant wast thou of the pangs which awaited thee. Thou poor Christian traveller, who mayst hereafter enter the journey under many discouragements—what shall I say for thy direction and assistance?—Whatever speculative knowledge thou mayest have of religion, trust not thereto; for know, assuredly, that nothing short of real experience will be available:—Narrow is the entrance which leadeth into the way of life, and arduous the labour of passing that entrance. This must be the experience of all who rightly enter it; yet be not thou discouraged:—He who now writeth, and wisheth to place some way-marks for thee to go by, was as weak and unworthy, as, perhaps, thou canst be;—he, preserving a wish to be advancing, and labouring to keep in view the prize before him,—surrounded and depressed with numerous infirmities, which rose before him as impassable mountains,—hath been, through the marvellous condescension and assistance of Divine Providence, preserved among the living; and enabled, under numberless weaknesses, to make some advances in the narrow path. I, therefore, for thy encouragement, set to my seal, “that God is good, that his mercy endureth forever; and that, to those who wish in sincerity to serve Him, not one of all his promises shall fail.”

I had not been favoured with the visitation above-mentioned, many weeks, before I discovered that my natural weakness and the depravity of heart, were very

great. I soon found, by painful experience, that to see what was my duty, and to be enabled to perform that duty, were two things widely different. During my youthful revelries and forgetfulness of God, a great body of death had grown up within me, which it now appeared next to impossible for me to break down, and get separated from. And here opened a wide field of ardent labour, even the Christian warfare. But, alas! so numerous were my infirmities, and the temptations which the enemy cunningly adapted to the state of my mind, that unless the mercy and forbearance of my Maker had been inexpressibly great, I long since had been justly deprived of my existence among the living.

During the business of the day, my mind, fatigued with labour, was too frequently taken off the true foundation, which subjected me to many crimes and follies, the temptations to which, I being weak and unguarded, was unable to resist. How often have I, at these times, experienced the painful conflict between flesh and spirit, as mentioned by the apostle, in the seventh chapter to the Romans. The good which I wished to do, I did not; and the evil I wished to avoid, that I committed. And how often have I had to adopt his pathetic exclamation, 'Oh wretched man that I am! Who shall deliver me from the body of this death?'

In the cool of the evening, I frequently retired into lonely places, and under a painful recollection of my deviations from rectitude, and a strong conviction of my utter incapacity of advancing a step in the heavenly path without superior assistance, poured forth my complaints before the Almighty Father,

with earnest petitions for his forgiveness and future protection.

1786.—Thus I passed on, for a considerable time, through numerous infirmities and discouragements, under which I was often near sinking, and almost deprived of faith and hope; but through all, there was a secret arm of support graciously extended, which bore up the desponding soul in times of greatest need. The Lord seeing my heart desirous of serving Him, condescended to lead me along gradually, and instruct me as my slow progress would admit. How unspeakably great is the love and care of the Heavenly Father, for the little children of his family! And how wonderful are his ways with them, in order properly to bring them through the furnace or work of regeneration; through which all must pass, who enter his rest!

My soul, hold fast the little thou hast attained, and press earnestly after more. Through divine assistance thou hast been enabled to make some advances in the new life. Oh! be deeply thankful for extended mercy. Be more watchful, more patient and resigned, and thou shalt yet, so great is the Master's love, be strengthened to perform thy "day's work in the day time."

Narratives and Reflections.

1786.—The management of children at school, having, through an almost inexcusable default of parents, been very frequently committed to persons of poor, low characters, wanting almost every necessary qualification,—brought that business, which, if conscientiously and judiciously managed, is certainly one of the most important engagements,—so greatly into

disrepute, that it was by most people, regarded as a very mean, degrading employment. Being, through a vicious kind of sensibility, too much affected by the obloquy conferred by many of my acquaintance, for commencing Schoolmaster, and feeling the confinement and other inconveniences attending the business, to be very trying,—my weak, unstable nature soon began to meditate a change; but whenever I have turned my attention seriously thereto, I have felt a deep caution with respect to quitting the business, and been made sensible that my present occupation in life, is by superior appointment. I have, therefore, not without many discouragements and mortifications, been favoured to continue it under an apprehension of religious duty.

2d month, 1st. 1786.—As the school here, at my native place, is very small and poor, scarcely affording a single person a livelihood, I have often turned my attention towards a removal. About the beginning of last month, the trustees of a free school, in Montgomery, offered me their school; which, after some consideration, I concluded to accept, and agreed to enter it in the fourth month next. I have had many anxious thoughts and doubts about leaving home; but as the school was offered me, without any seeking of my own, I hope my going is proper. May it please Divine Providence to go with me, and guard me in innocency, when a stranger in a strange land.

2d mo. 23d.—This day, was held at Wrightstown, the Quarterly meeting for Bucks. It was attended by a large number of Friends, to whom, with great weight, the word was preached. We were solemnly admonished of the approaching dissolution of our

earthly tabernacles; and the necessity of a timely preparation, was movingly urged.

My mind, for a considerable time past, hath been attended with great poverty: remember, therefore, my soul, to render devout thanksgivings to thy All-gracious Creator, for those seasons of favour, wherein the negligent are warned, and the poor and weak aroused and encouraged. When poverty and mental distress cover thee, and seem to sink thee to the regions of death, where no pleasant voice is heard,—remember those strengthening times, wherein thou hast plentifully drunk of the streams of life, and faint not. Remember, he whom thou lovest, hath said, “As many as I love, I rebuke and chasten.” Remember, also, that the furnace of affliction must be heated until the dross of nature be consumed. Murmur not, therefore, at the dispensations of Providence. He is all-wise and merciful, and best knows what is suitable for thee.

5th mo. 1st.—Have now been a few weeks at Montgomery school. I find it very large and troublesome, being composed of almost all sects and denominations. Way hath been made for me to reside in the family of doctor Charles Moore, and Milcah Martha, his wife. These very valuable Friends treat me with unmerited kindness; and by their pious and refined conduct and conversation, afford me daily lessons of improvement. I have no doubt that my lot is cast here, through Divine appointment; and I regard it as a renewed instance of his parental regard to me, an undeserving creature. O my soul, be deeply thankful for these favours!

Reflections.

5th mo. 4th, 1786.—All nature seems reviving this morning. The fruit trees are blossoming,—the woods thicken with the opening buds, and among the branches the winged choir, sweetly melodious, warble forth their morning hymns to the benevolent Father of the Universe. Why, then, O my soul! why art thou so languishing? Why, amidst all this profusion of gaiety, art thou so dejected?

Remember me, O bountiful Creator! for unless thy beams of love gladden the heart, who shall sing thy praises with acceptance? I believe thou regardest the poor in spirit, and in thy own time wilt visit and strengthen them. O give me patience to wait thy coming.

Evening.—This day, like all others before it, hath passed away, and will no more return. How fleeting is the life of man! Every moment, as it flies, lessens the distance between us and eternity. May the frequent remembrance of these serious truths, arouse me to labour after a faithful discharge of duty; that when my weary pilgrimage here shall terminate, I may gain admittance into the regions of undisturbed repose, prepared for the righteous.

As I walked home this evening, seriously meditating, I was made sensible of the great necessity of having my own will subdued, that the spirit of Christ, my crucified Lord, might alone have the direction of all my actions.

5th mo. 6th.—My leisure this day, which is very rainy, hath been chiefly employed in reading a religious author. I wish my reading may tend to strength-

en me in the paths of righteousness, wherein I greatly desire to run.

Weakness, and mental poverty, have much attended me this day.

Thou, Lord, often in thy wisdom, seest meet to baptize me into a lively sense of my own nothingness. Thou art infinitely merciful and good, and wilt not afflict the least of thy depending children without cause; and therefore, mayst thou strengthen me often, as well as now, under a degree of real resignation, to say, "Thy will be done."

6th mo. 27th.—I this day attended our Monthly meeting, at Gwynedd. It proved a season of great favour, through the ministry of divers Friends. O my soul, how wast thou refreshed with the dew of Heaven! How were thy doubts removed, and thou encouraged to persevere through the fire and through the water; because He who keepeth thee, will not desert his dependent children, but will protect them through all the mazes and difficulties of this life!

Under a lively sense of thy manifold mercies, it is, at this time, upon me, O Lord! to commemorate thy kindness to me, an unworthy creature. Thou, O Father, lovedst me before my infant reason could distinguish the language of love. Thy paternal arm of goodness was around me, when I knew it not; and thy wisdom directed my goings, when I was ignorant of thee, the eternal Author of my existence. When I look back, and remember the ignorance and folly of my childish years, and see, through every stage of my life, thy love, O Lord, surrounding me, and thy secret Providence guiding my unwary feet from the slippery paths of sin,—my heart is melted within

me, under a sense of my great unworthiness. How often have I forgotten thee, and rebelled against thy righteous word! yet thou hast not cast me off, but still pursued me with unspeakable goodness and mercy. What shall I, a poor weak creature, render thee, O my God, for all thy unmerited favours? A deep sense of my own nothingness, and thy everlasting kindness, now humbleth my soul before thee. What shall I say? I am as nothing; but thou art all in all. Oh teach my infant lips, holy Father, to glorify thy name; for Thou alone, art worthy of unceasing adoration and praise. Amen.

8th mo. 11th.—My school being vacant lately, for two or three weeks in time of harvest, I took a tour, during that recess, to Wilmington, to visit some relations and friends there. A large number of Friends reside there, who, in general, make a very plain appearance. I thought I had never seen so many plain coats together, in any other place; but this is very useless and vain, without a life answerable to it. Alas! how little will plainness of apparel avail us, unless we experience an advancement in the arduous path of regeneration. A plain garb, with a conduct answerable to it, is lovely; but I was distressed on observing a spirit of lightness prevailing in some there, whom a more solid deportment would much better become.

When I see how sorrowfully levity and folly prevail among Christians, and remember how often the faithful Monitor hath called me from it;—how often convicted me of the sinfulness of foolish, light discourse;—may I earnestly endeavour to become more silent and retired in mind, despising the shame of be-

ing accounted a fool, seeing it is demanded by Him who justly claims my whole heart.

Philadelphia, 11th month 7th, 1786.

The latter part of this last summer, my worthy friends, doctor Moore and wife, concluded to remove to town. As I knew not how to part with them, and found the school at Montgomery attended with much labour and trouble, they invited me to remove with them, and very kindly interested themselves in my behalf. After many serious considerations of the matter, and earnest petitions to the great Parent of good, that he would be pleased to direct my goings, I agreed to accompany them. They introduced me to the notice of several valuable Friends in this city, who have furnished me with a number of little girls, whom I wait upon as instructor, in several useful branches of learning.

Since my arrival here, which was but a few days ago, my mind has been in a low, abased situation. Being among strangers, I have felt as a poor pilgrim, wandering much alone in this wide world.

Was, yesterday, at our Quarterly meeting, held in this city. Much gospel labour was bestowed by concerned Friends, to convince the members of the evil consequences of mixing so much with the spirit and customs of the world. Under a sorrowful sense of the great declension of the Society, we were humbled together, and many important truths were delivered with great weight, an unusual solemnity covering the assembly.

An ardent desire arose in me, that I might be enabled to shun the pollutions of sensuality, which so intoxicate the rising generation; and my spirit was

deeply exercised before the Most High, for his strength and protection through this scene of probation.

Forget not, O my soul, the many merciful visitations of thy God, that so his arm may compass thee around for good. Lord, I am poor; I am unworthy! O preserve my distressed soul from the mouth of the devourer!

2d mo. 1st. 1787.—Mental poverty hath been much my portion of late, and I have seemed to myself as a poor deserted wanderer, in this wide and wicked world. Providence hath seen meet, very much to abase me, and to baptize my soul into bitterness and sorrow. Oh that my impatience may not render his chastisements ineffectual!

Remember, O my soul, the victory is not obtained, but through patience; and that though weakness and sorrow of heart are distressing, yet they are undoubtedly intended for thy good; since thy life and thy ways, are in the hands of Him, who is perfect in wisdom and goodness.

O Lord, sanctify my life. Take away my own will, and enable me, with patience, to pass through those sorrows, which thou seest necessary for my refinement.

Many affecting sights, conveying deep instruction to the intelligent mind, are often seen in this city.—As many are wealthy, and rioting in the unmerited blessings of a bountiful Giver; so, thousands, unpitied and friendless, drag on a wretched existence, overwhelmed with poverty and disease.

Many are the poor, destitute mortals, who call at our door, some with one mournful complaint, and

some with another. A few hours ago, a person, with all the marks of poverty and wretchedness, called, and addressed me; "Can you assist me, Sir, to get employment in any gentleman's kitchen, for my victuals? I have been a long time sick of the ague and fever; am a foreigner, lately landed in this city; have no clothes scarcely to wear, no money, no victuals, no friends or relations, no acquaintance here to apply to for relief. Can't you help me, sir?"

My obdurate heart, feel thou for the sorrows of thy poor fellow-mortals! What meritest thou more than they? Hast thou duly considered, that what thou enjoyest more, is not because thou deservest it, but through the unmerited mercy of thy God? He hath been with thee; He hath kept thee from harm, and preserved thee from sickness and want; repine not, therefore, at thy lot, but rather be humbled under a sense of the abundance thou enjoyest, more than thy merits can claim.

Wrightstown, 4th mo. 27th, 1787.

Having passed the winter under various trials and discouragements, my prospects, as to this world, began this spring, to assume a more pleasing appearance. But, paying a visit to my relations in Bucks county, I was much importuned to return to my native place; and considering attentively the forlorn situation of schools among them, was, unexpectedly, strongly impressed with a sense of duty to serve them once more. This, being much against my natural inclination and interest as a man, proved a very severe trial; but through Divine assistance, I have been enabled to submit to it, and resign all, in hopes of gaining that peace which the world and all its riches cannot bestow.

Thus, after a painful round of about a year's absence, I am again settled at my native place. Although I have passed through some afflictive dispensations, and been, at times, ready to doubt, that I left home too much in my own will, yet have to admire the goodness of Providence in providing for me during the time.

Remember, my soul, that the endeared Friends thou hast procured, and the experience gained, are owing to the abundant kindness of the great Parent of all good: and now, impressed with a sense of duty, thou hast been obliged to leave all, and under many discouragements, return to thy former humble situation. O, therefore, keep in remembrance Him who hath called thee; and, deeply sensible of thy unworthiness, be content to deny self, and become as nothing, that his will may be done.

Lord, take away my own will, and enable me to follow thee, as thou shalt require.

On leaving my valuable friends, doctor C. Moore and wife, being apprehensive they misunderstood my motive for going into the country, I wrote them the following letter, which was put into their hands a few hours after I left them.

HONOURED FRIENDS,—This, perhaps, will not reach you till I am no more a resider in your dear and respected family. Having abundant reason to believe, my resolution of returning into the country, has impressed your minds with ideas very unfavourable to me, I have ventured to entrench upon your patience, by endeavouring, if possible, to remove them, and in some measure palliate my conduct, strange and unreasonable as it, no doubt, appears.

My inability to give you, in a proper manner, verbal reasons for going, leads me to attempt it in this way.

I have frequently observed, that persons, awakened by the hand of Providence, from a state of nature, and clearly shown the necessity of living more devoted to him, are, through the impatience of a creaturely zeal, most apt to fall into delusion, by mixing something of self in their religious duties; and thus, like Saul, in preserving the cattle of Amelek as a sacrifice to the Lord, please themselves with performances which were never required of them. Hence, I have been firmly grounded in the belief, that many, if not all, those deceptions, which so often appear among the religious part of mankind, arise from the secret workings of self. I am persuaded, the sum and substance of all true religion, is the total annihilation of the creaturely will, and a surrender of the affections to Him who gave us being, and who, alone, is able to direct us rightly, in this world of uncertainty and error.

When, through a series of mental sufferings, we become, as it were, purified from the secret operations of self; and, through divine assistance, arrive at that condition represented in Holy Writ, by the innocent state of "little children;"—I believe, by a due attendance on the heavenly Monitor within, way will clearly open through every embarrassment, to which we, as short-sighted, fallible creatures, are often subjected. The further we are advanced towards this desirable state, where self has no more a voice, the more uniform and beautiful will our conduct appear; and I am firmly persuaded, the want of it, occasions the inconsistencies so observable in the actions of

mankind. The want of this, perhaps, led me first from Wrightstown, and an ardent desire of attaining it, is my sole inducement for returning. I hope you will believe me, when I seriously declare, my motives for leaving you arose, not from a desire of residing among my friends and near connexions, nor an impatience under the difficulties and hardships attending me here; nor from an insensibility of the many favours gratefully received of you, since I have had the happiness of being an unworthy resider in your family.

In walking alone over the fields, when last in the country, and musing, I can truly say, with pleasure, on the flattering prospects before me in town;—to return to my native place, was laid upon me, not as a pleasing change, but as a heavy burden. Extremely unwilling to look on this as really required of me, I raised, in my mind, many objections against its probability, but all to no purpose; the more I reasoned, the more I found myself bewildered and distressed. The thoughts of returning were entirely unpremeditated;—they intruded themselves upon me;—were with me wherever I went, till, under strong convictions of duty, I yielded to their influence.

I know there are many delusions in the world, and that weak-minded persons, among whom I have often had occasion to rank myself, are most liable to them; yet considering my present circumstances, if deceptions arise from the causes above mentioned, I have some ground for believing myself under the direction of a better spirit than that of error. All my flattering prospects, seem terminating in a humiliating manner. In leaving town, I am excluding myself from preferment, and every pleasing prospect of personal

improvement;—am disappointing the expectations of Friends, and incurring the censure of a silly, whimsical person, unworthy and insensible of the favours bestowed upon him. Feeling, still, among all these discouragements, an inward support, something, I hope, like an evidence of being right,—preferment and whatever relates thereto, I am made willing to resign: but to disappoint the expectations of kind friends, disinterestedly engaged for my good; and in the place of sympathy, that balm of human sorrows, to draw upon me their anger and aversion, is a trial of so disagreeable a nature, that I hope the goodness of Providence will ever, hereafter, exempt me from a similar one.

In ruminating upon the numerous instances of your parental kindness to me, since my lot hath been providentially cast in your family,—the prospect of a separation, not only local, but which, from its occasion, will probably prove mental, and obliterate the tender impressions of friendship, affects me too feelingly for language to express. Therefore, oppressed with a grateful sense of favours, which I have no power to reward, and of which I never believed myself meritorious, I lay down my pen, and with the sincerest wishes for the temporal and eternal felicity of yourselves, and all yours, conclude this long, and perhaps, tedious letter.

Your unworthy,

JAMES HAMTON.

Reflections and Soliloquies.

4th mo. 29th, 1787.—All nature seems now reanimated. The tender buds are shooting into leaves; and the snow white blossoms fill the air with a grateful fragrance, and beautify the rural scene. The trees,

thickening with the expanding leaves, form a cool retreat, and inspire my walks with serious contemplation. How beautiful! how lively and flourishing does every part appear! Seest thou not, my soul, in all this, a striking resemblance of man? How aptly is youth compared to the rising verdure of spring! As the blooming flowers fade; as the blossoms fall; so doth frail human nature. As the seasons pass on, hoary winter arrives, when those gaieties of nature sink under its congealing power: even so, my soul, shall the ravages of time reduce thy perishable, earthly frame. As the leaves in autumn, deprived of their nutriment, drop, withered from their sprays: so it must surely fall, and mix with its parent clay. Read here, then, a most necessary lesson; and learn, through devotion to thy all-wise Creator, to meet without fear, that animal dissolution, which none can avoid.

5th month 1st.—Since my return home, a strong desire hath prevailed in me to be wholly resigned to divine direction; my frequent petitions to the great Parent of good, having been, that he would do away all that he found in me contrary to his holy will. In my walks of retirement, I have sometimes felt as “a little child,” and a fervent wish has arisen in me, that I might stand before him in innocence and purity.

Remember, my soul, that when thou hast been thus humbly exercised, thou hast clearly seen the very great importance of frequently waiting in true mental devotion on thy God. He alone can rightly direct thy steps, and enable thee to overcome those numerous infirmities which encompass thee. Oh! that thou mayst be passive before Him, as clay in the hand of the Potter! Oh! that thou, as a poor de-

pendent creature, mayst look unto him for help and protection, when thou liest down, and when thou risest up, and when thou goest on thy way.

5th month 22d.—Through unwatchfulness, and the depravity of my heart, have this day been guilty of much vain unworthy behaviour.

Alas! my soul, how often hast thou to lament thy defiled situation! How often, to groan under the oppression of thy sins,—thy numerous imperfections! They cover thee as a garment:—they spread darkness and sorrow around thee. O my wicked heart, when wilt thou be purified from the dross of corrupt nature!

Lord! I have loved thee. I have endeavoured to follow thee. Thou alone knowest my conflicts, and my weakness. I abhor myself. Oh! that thou wouldst cleanse me from sin, and strengthen me to walk with acceptance before thee.

6th mo. 24th.—Have been humbled in retirement to-day, under a lively sense of the great need I have of divine assistance, in walking through this world of temptation and sorrow.

Lord, my soul is in suffering before thee. May it please thee to preserve it from the Destroyer. Oh! may it be encouraged to place all confidence in thee; and, in the day of trouble, rest under the shadow of thy all-saving arm.

6th mo. 27th.—Several weaknesses to lament in this day's transactions.

At meeting, negligently employed;—my thoughts roving, and mind unstayed upon the true foundation.

At a public examination of my school, evidenced rather an unbecoming solicitude to display my children's literary improvement.

Accepted an invitation to go into the water to bathe. It was, as often heretofore, productive of much levity and folly.

In ruminating upon this unwatchful conduct thro' the day, I have been affected with sorrow; and my utter insufficiency to direct my own steps, has been movingly set before me. Oh! for Divine assistance to relieve from the oppressing burden of sin.

Pathetic Exclamations.

7th mo. 29th.—My way is narrow;—my path is slippery. How doth the enemy rejoice! How doth the devourer triumph over me!

My soul is as water poured forth! In bitterness of heart, I mourned; in sorrow and distress, I cried out, "My leanness, my leanness! woe is me."

How long, O Lord! how long shall the enemy prevail! How long, till Thou arise to the help of the needy!

My sins have defiled me;—my weakness hath covered me as a cloud,—as a thick cloud of darkness!

O Lord, I have said, "Thou art my God, in thee will I put my trust."

"As the hart panteth after the water brooks, so doth my soul for thee." Oh! that thou wouldst cleanse me from the defilements of iniquity! "Wash me, and I shall be clean: purge me with hyssop, and I shall be whiter than snow."

9th mo. 4th.—This day, at Monthly meeting, we were favoured with the acceptable company of Cha-

rity Cook and Rebecca Finchell, ministering Friends, from South Carolina.

They were favoured, in their public testimonies, with a degree of animating life and power. The youth were earnestly encouraged to press forward, through the many difficulties attendant on human life. They were admonished not to be anxious in the pursuit of riches; but "having food and raiment, therewith to be content;" having the pleasures and honours of this world tarnished in their sight.

Having, for some time past, laboured under a painful sense of inward poverty and weakness, it proved to me a season of instructive encouragement.

The goodness of God in thus qualifying his servants, and sending them forth to water, and revive the drooping plants, appeared to me to call loudly for our grateful acknowledgments. I feel very desirous, for myself, that the instruction received may not be as seed cast upon the stony ground.

10th mo. 4th.—As I walked in the fields, this evening, in a thoughtful frame, the life of man seemed aptly compared to a shadow, which is ever passing away, and leaves no vestiges behind it. Suns rise and set in perpetual succession, and silently measure out the life of man. By reason of many perplexities, which we meet with, on our passage; by reason of much business, and a variety of vain pursuits after delusive pleasures, our days, unnumbered pass away, and we hourly advance, as with eyes closed, and hearts unawakened, towards the unchangeable end.

As I pondered over this serious reflection, it led me into a close examination of myself; how, and to what purpose, my days were passing. May these impor-

tant reflections engage my attention at the close of every day.

Retired from the world and all its engagements, the silence of evening invites to meditation, and the recollected soul hears with certainty, the still small voice of the Divine Monitor within. O thou, whose days are passing as the shadow, listen attentively to this instructive principle:

“Conscience, distasteful truth may tell,
Yet mark her sacred lessons well.”

Among other errors of the past day, find myself not quite clear of that shameful one, *detraction*; or an undue liberty taken in conversation, with the character of a neighbour. I see the importance of harmony in society, and the evil consequences which my unguarded behaviour may have upon it; and therefore, under strong convictions, earnestly beg, that my God may be pleased hereafter to preserve me from every tincture of this *sin*.

10th mo. 11th.—Passed the fore part of this day in a comfortable degree of regularity and watchfulness; but the evening, in undue indulgence of levity. Have often been affected with sorrow, on observing its prevalence in the world; and though many indulge in it, I believe it to be an error of very pernicious consequence. My proneness to fall under the dominion of this light, jesting spirit, has often, as well as at this time, cost me many bitter reflections. Alas! how often have I been weakened by it! How oft has it spread over me, and effaced every serious impression, leaving the soul impotent, and exposed to the evil suggestions of the grand adversary!

My soul, mayst thou ever remember its baneful influence; and, by daily watchfulness, strive to overcome thy propensity to it.

Lord, my expectations are centred in Thee! Thou alone, canst enable me to surmount every evil bias.

A DIARY,

Begun 1st month 1st, 1788.

My mind hath often been seriously affected, on reflecting, that time is ever silently on the wing, and age insensibly steals upon me. Year after year passeth over, too much unnoticed, and silently measures out the time of my continuance here.

As I have considered these things, and remembered the important change, either to happiness or misery, which awaits every mortal, I have been anxiously desirous, that my time may not be mispent. In order that I may be stimulated in a more ardent engagement, to live a life of piety and virtue, this work is undertaken. May Providence bless my feeble endeavours, for without his assistance, all our labours are in vain.

1st mo. 1st.—Passed through this day with some degree of regularity; but a more watchful frame of mind was necessary. Have wanted patience this evening, and felt the prevalence of a peevish disposition, that enemy to social life.

2d.—Mentally poor. Erred through unwatchfulness in the morning. At meeting, sat poor and distressed. In the afternoon, the Trustees visited my school; my conduct not sufficiently sober. Too un-

guarded in discourse with a young man who called to see me in the evening.

3d.—Felt my mind impressed with a sense of Divine goodness this morning, when I arose. At noon, took a game or two of hand-ball with the boys, at which I was full of laughter and folly. How oft does my evening close with a cloud!

4th.—Mental faculties oppressed through the labours of a full school, whence induced to repeat yesterday's folly, and the afternoon passed in bitterness of mind:—a fit reward for breach of duty.

5th.—More regular to-day.—Mentally poor.

6th.—At meeting, a time of favour; though to me less so for want of more patience in waiting.

7th.—Conduct too unsteady.

8th.—A season of favour at Monthly meeting, wherein the desponding traveller was much encouraged.

9th.—Not sufficiently watchful.

10th.—A game of ball at noon; lost ground by unwatchfulness.

11th.—Comfortably regular through the day, but too much levity in the evening.

12th.—The folly of the 10th repeated. In retirement, this evening, am anxiously desirous that my days may be spent with more circumspection.

13th.—Exercised at meeting under a deep sense of my numerous infirmities; my fervent prayers are for amendment.

14th.—A day of folly and unguarded conduct.

15th.—More circumspect.

16th.—At meeting, greatly exercised on account of my many imperfections; particularly a proneness to laughing, and levity in discourse.

17th.—Preserved in a watchful frame of mind, for which favour am humbly thankful.

18th.—Relapsed:—a game of ball, attended with unseemly mirth. Alas! unworthy me!

19th.—Felt very desirous this morning, of spending the day in watchful sobriety; but through a lamentable degree of weakness, was led to repeat yesterday's folly at ball. The day closed in vanity.

20th.—Afflicted with a pain in my back. At meeting, a low painful time;—enabled to wait in a comfortable degree of patience;—returned home with peace of mind, and spent the afternoon in retirement.

21st.—Still unwell.—Too unwatchful in some respects.

22d.—Health improved. The day passed in a good degree of regularity;—though I believe more steadiness in conduct to be necessary.

23d.—At meeting, humbled under a sense of my weaknesses; but through an unmerited extension of Divine favour, left the meeting in a solid, comfortable frame. Too unguarded in conversation in the evening.

24th.—Felt my mind calm and retired, this forenoon; but through unwatchfulness, have grossly erred on several occasions; and have to close the day under a sorrowful sense thereof. Lord, I am oppressed; I am as one bruised all the day long!

25th.—This day better spent; but not well enough.

27th.—Uncommonly distressed in mind at meeting, on account of the prevalence of a restless spirit, and a forgetfulness of God among us.

28th.—Irregular and vain.

29th.—Comfortably regular;—for which preservation, am thankful.

30th.—Mind remarkably humbled, and preserved in a patient waiting frame.

31st.—A return of weakness,—a game of ball.

2d mo. 1st.—Preserved from folly and vanity; for which am humbly thankful.

2d.—Sober in the morning; but in some part of the day, unguarded, to my sorrow.

3d.—Have been ruminating on the irregularity of my life, with anxious desires for amendment.

4th.—Comfortably circumspect in conduct.

5th.—At Monthly meeting; Abraham Gibbons attended, and expressed a desire in his ministry, that we might become experimentally acquainted with the nature of true religion; the want of which is too evident.

6th.—Mentally poor;—preserved in a good degree of watchfulness; for which favour, am thankful.

7th.—Much as yesterday.

9th.—Desirous of living the life of the righteous. Laboured for an increase of circumspection.

10th.—Yesterday's desire still in view. A con-

flicting time at meeting. Spent the afternoon in retirement.

11th.—A game of ball, attended with noise and folly. Thoughtful this evening, and anxiously desirous that I may no more err in this manner. Lord! when wilt thou deliver my oppressed soul?

12th.—Comfortably regular; being much engaged to keep in watchfulness.

13th.—At meeting, made sensible that there is no way of overcoming my many infirmities, but by a patient abiding in a state of watchfulness.

14th.—Poor in mind. Rather unguarded in conduct.

15th.—Weak and irregular. The sun rose to me in darkness, and set in sorrow.

16th.—Mind 'in darkness; very much denied the comfortable sense of Divine regard. A just punishment for disobedience.

17th.—A time of deep exercise at meeting. Was very earnest before the most holy Creator, that I may experience my weaknesses sanctified unto me, and have my garments cleansed from the dust of the earth.

18th, 19th—Regular.

20th.—At meeting, not engaged with that earnestness of mind which obtains a blessing.

21st, 22d.—Too indolent in all respects.

23d.—Erred much through unwatchfulness.

24th.—A day of religious labour. Industriously

employed at meeting, to get down to the place where true prayer is wont to be made. Very importunate for strength to walk more circumspectly through time.

25th.—Not duly watchful.

28th.—At Quarterly meeting. Business conducted in much harmony. I thought we were favoured with a degree of Divine attention, and was thankful.

29th.—Dropped incautiously, some words at a neighbour's, which carried too much the appearance of envy. O be careful herein!

3d mo. 1st.—In a dispute among my children, I was exercised to preserve harmony among them.

Heard this evening, of the indisposition of an elderly Friend in the neighbourhood, who has, of late, appeared much engaged in the pursuit of riches.

Soliloquy. My soul! as this person is scarcely expected to recover, let a reflection on the manner in which he has spent his time; and his removal from works to rewards, be a solemn warning to thee. Oh be earnest, wisely to improve from the sad case before thee, and suffer *nothing* to deter thee from a timely preparation for the truly awful change, which awaiteth every mortal!

2d.—At meeting, very earnest in labour for true silence of mind, that I might be in the way to receive a renewal of strength.

3d.—A day of weakness.—A game of ball.—The afternoon was spent in bitterness of mind, as a reward.

4th.—Mind, early this morning, turned towards the great Author of all good. At Monthly meeting, to me a time of instruction. Much salutary counsel

to discourage vain talking, and an itching desire to hear and tell news.

5th, 6th.—Imprudence and unwatchfulness too prevalent.

7th.—Comfortably circumspect.

8th.—A game of ball, with noise and levity. O unworthy me!

9th.—Spent at meeting, and in retirement.

10th.—More watchfulness wanting.

11th.—At a funeral, and a dull meeting after it.

12th.—At meeting, pained under a sense of the prevalence of a lukewarm disposition.

13th.—Be more circumspect in thy conduct.

14th.—Rose this morning thoughtful, and fully intent on spending the day in sobriety; but was, through shameful weakness, prevailed upon to be very rude and vain, with the boys at noon.

15th.—Repeated yesterday's folly.

16th.—Dull, low, afflicted in mind.

17th.—Some improvement in conduct.

18th.—After much conflict of mind—another game of ball! Feel strong conviction for my levity of behaviour, with anxious prayers for an increase of strength. Oh! that my soul could walk in innocence!

19th, 20th.—Indifferency prevalent.

21st, 22d.—Rode ~~to~~ town with an intent to attend Spring meeting.

23d.—At three meetings. Through an unmerited

extension of Divine regard, the poor traveller, though dejected under a recollection of his multiplied infirmities, was favoured with a renewal of faith: "My grace is sufficient for thee." He was tenderly and earnestly pressed to persevere in the arduous path towards peace. O my soul! attend thou.

24th.—A good time at meeting, in the morning. Lodge with my dear friends, Doctor Moore and wife, by whom am very kindly entertained.

25th.—Passed in the agreeable company of my friends in town.

26th.—Visited a young man in his school of girls. Was much pleased with their behaviour, and have much unity with this Friend in his undertaking.

27th.—Read a religious author, and visited another Friend in his school. Spent the afternoon and evening, very agreeably, with the above mentioned young man. Some thoughts of joining him in the teaching business in Philadelphia. Have a wish to do it, but desire to submit to what may appear the Divine will.

28th.—A dull meeting. Exercised on the proposal of removing to town.

29th.—Took a tender leave of the Friends with whom I lodged, and returned home under the discouraging prospect of a low, humble situation in the country, and feeling no mental liberty to change it for one much more pleasing and lucrative in town.

30th, 31st.—Mind low and depressed; but preserved in patience, and, I hope, strengthening in resignation. Lord, remember me for good!

4th mo. 1st.—Spoke in a manner too expressive of detraction.

2d.—Industriously engaged at meeting, to experience a state of resignation. Mentally poor,

3d, 5th.—Mind low; but preserved in quietude.

6th.—At meeting, engaged to keep out a roving, unsettled state of mind. The afternoon and evening, in retirement.

7th.—Too inactive in body and mind.

8th.—At Monthly meeting; some spiritual strength and encouragement vouchsafed. Man's wisdom too prevalent in the meeting for business.

9th.—This day almost a blank.

10th.—Humbled under my discouraging prospects in the world. Favoured in a meditative walk in the fields, with a renewal of faith in God.

11th.—Peevishness, and levity in discourse and behaviour, my ruling sins. Oh! may I daily seek for an increase of stability!

13th.—After some painful conflicts of mind, favoured with quietude and resignation. A contemplative walk in the evening.

14th, 15th.—Took some trouble in providing means for schooling several poor children in the neighbourhood, in which succeeded, and have great peace.

O my soul, forget not the poor. "He that giveth to the poor, lendeth to the Lord."

16th.—Thoughtful at meeting, on account of schools. Troubled this evening with a painful swelling in my mouth and throat. A needful call to *temperance*.

17th.—Indolent. 18th.—Too free in discourse with the character of a neighbour:—this also one of

my ruling *sins*. Repented deeply for my folly. Oh! that it may not be laid to my charge. Lord! I will endeavour to amend.

19th.—Passed in too much folly and laughter. In an evening walk, saw the impropriety and sinfulness of it, and ardently craved Divine assistance to amend.

20th.—Could not get to meeting. Rather peevish.

21st.—Proceeded a great length in folly, for want of sufficiently guarding against the first appearance of evil! Lord, enable me, I humbly beseech thee, to overcome these vices.

22d.—Laughable; weak and vain in conduct and conversation.

23d.—A dull time at meeting. Distressed in mind this evening, on account of the disposition of some in the neighbourhood, to carry tales, and spread evil uncharitable reports, one of another.

My soul! thou wast to-day tinctured a little with this vice. Beware of it. Shun it as a *most deadly poison*. Lord, help!

24th.—Levity predominant. Resisted not the first appearance of evil, and was greatly wounded thereby. O my vile heart! Lord, pardon and spare!

25th.—Not quite clear of that vile sin, *Detraction*. *Detraction*, *peevishness*, and *vain jesting*, and *laughter*, still too prevalent, and my ruling sins.

26th.—Not sufficiently circumspect.

27th.—A laborious meeting. In company in the afternoon; discourse not duly seasoned with charity.

28th.—Exercised on account of my proneness, to

speak too unguardedly of my neighbours. Rather light in conduct.

30th.—At meeting. A remarkable visitation to the aged, through an instrument. My mind too unsettled to receive profitable instruction.

5th mo. 1st, 3d.—Preserved from vanity and folly. Be watchful.

4th.—A drowsy spirit painfully prevalent at meeting; the afternoon in retirement.

5th.—Mind low; scarcely clear of *peevishness*.

6th.—A sweet evening walk. Favoured to experience my own will measurably subjected; and to feel a comfortable renewal of faith to trust in God, under every dispensation, how humbling soever.

7th.—A selfish, malicious spirit making its appearance, by detraction and spreading evil reports. Remember, the earnest caution of the 23d of last month.

8th.—Some small victory over a peevish spirit. Thank God!

9th, 10th.—Indolent, somewhat peevish.

11th.—After some mental labour, a sweet meeting; in which Divine love flowed as a healing stream to the poor weak soul. The necessity of bearing the cross was laid before me, and nature made willing to submit to it.

12th, 13th.—Beware of self in charity. Preserved chaste.

O lovely *Innocence*, how sweet art thou! The spirit of holy Jesus will dwell with those in whom thou

art found! Mayst thou ever be my companion! Lord, favour me more and more with this sweet inmate!

14th, 16th.—Poverty of spirit prevalent. A call to more ardent labour in my school; a close trial to nature, but submitted to. Thank God.

17th.—Rather peevish among my children. In the depths of poverty, remembered my Heavenly Father, and was comforted. Soul, learn gratitude in all situations!

18th.—At meeting; after a time of painful exercise, a precious illumination respecting the new birth; the mystery of the “fuller’s soap,” and “refiner’s fire,” most clearly opened to my understanding. The seed of life in me appeared as a small lump of precious metal among much dross; and through the powerful extendings of Divine love, was made willing to pass through the furnace, in order for my necessary purification.

In the afternoon, in company; a painful return of my old complaint,—laughable—vain. O the dross!

19th, 20th.—Desirous of exercising patience in my arduous employment, and of setting my scholars a good example.

21st, 22d.—Mind impressed, in an evening walk, with the necessity of striving to attain a more watchful state.

23d, 24th.—Lukewarm.—25th.—A low laborious meeting. In company, in the afternoon; comfortably circumspect in conduct.

26th.—Externally regular; but indolence of mind so prevalent, as to deprive of the desirable “*Well done.*”

27th.—Some comfortable improvement. In conforming to what I believed an inward intimation of duty, self was mortified. In company with a young man, with whom I had formerly spent much time in folly, secretly prayed that I might example him in sobriety. Favoured to leave him with a thankful heart.

28th.—This morning, as I walked to school, my mind centered in a humble sweet frame before God; but to remove all occasion of boasting, was afterwards visited with a "thorn in the flesh;" too vain in conduct among my children.

29th.—Provoked at a mere trifle, and was too unguarded in my foolish anger.

30th.—Yesterday and to-day, at Quarterly and Youth's meeting; lukewarmness and a spirit of unbelief complained of, and closely spoken to in several testimonies.

31st.—Unintentionally offended my father, who reproved me with severity. Alas! for my vile heart! Lord, I am oppressed!

6th mo. 1st.—At meeting, closely exercised on many accounts. All must be resigned to purchase peace. In retirement in the afternoon, much abased.

2d.—A visible remnant of old nature: in discourse with a young man, full of impertinent jests and romances.

3d.—At meeting, favoured with a comfortable sense of Divine love. Was preserved in sobriety in the company of several libertine youths. Lord, I thank thee for the extension of this kind aid!

4th.—Much exercised in my school Labour thou for an increase of patience.

5th.—Circumspect in conduct. God be praised!

6th.—Tried with poverty of spirit. I believe more patience and steadiness were wanting. A sweet evening walk.

7th.—Tasted forbidden fruit, to my sorrow.

8th.—A low dull meeting. Peevish. In discourse with a man of morality, fully experienced the usefulness of our Lord's direction, "Be ye wise as serpents, and harmless as doves."

9th.—Poor. Exercised deeply among my children, and felt the great necessity of Divine assistance. Retired in the evening, to my chamber, to wait on my Heavenly Master, and was favoured with a renewal of animation. His name be praised.

10th.—Laboriously engaged in my business. As to religion, too lukewarm. More patience wanting.

11th.—A dull painful meeting; but ended well.

12th, 14th.—Too inanimate in religious concern.

15th.—A painful time at meeting. Had company; too much levity on my part. Oh! for more circumspection and religious fervour.

16th.—A spell of play with the boys. Often heretofore induced to this, through a sensible want of corporal exercise; but always feel a strong conviction for it, and find, that even health, the most valuable of all outward blessings, is not to be purchased at the expense of the least virtue.

17th.—Comforted under a renewed sense of Divine love.

18th.—Laboured through a heavy meeting.

19th.—Felt myself weak, and surrounded with many temptations; but have been mercifully preserved. Be thou thankful!

20th.—Perversely peevish this morning. Dull and dwarfish through the day. Oh! my poverty! Lord, forget me not. Pardon my weaknesses!

21st.—Tempted:—overcome. Sinner, repent.

22d.—Barren at meeting. An evening walk, wherein my many imperfections were set in order before me, which produced earnest desires for a renovation of heart. Lord, help my feeble endeavours.

23d.—Boasted of upright conduct. Alas! how preposterous this! One present reproved me very pertinently in saying, "Let him that thinketh he standeth, take heed lest he fall."

24th.—Much exercised in my business. An increase of patience and tenderness wanting. Retired to my chamber in the evening, and besought the Lord for assistance.

25th.—A poor heavy meeting.

26th.—Favoured to resist a temptation to vanity.

Reflections.

On hearing of the ill conduct of some among us, have felt my mind deeply affected. Many vanities and follies are prevalent in the land, and true religious animation greatly wanting. Levity and dissipation spread widely among the people; and very few

of us are properly concerned to work out our soul's salvation, with "*fear and trembling*." Under a sense of this depravity of manners, and of my own weakness and propensity to evil, I have been abased this evening.

Abba Father! visit thy poor oppressed seed: raise it into dominion, if it be thy holy will, and cause to abate this overflowing of iniquity.

27th, 28th.—A sorrowful lapse into vanity and folly in several instances. Greatly distressed this evening, under a sense of my extreme unworthiness, and of some abasing dispensations lately portioned to me. Lord, preserve me through the furnace.

29th.—A day of impotence and drought. In company, myself the foremost in folly. O my wicked heart!

30th.—Under a merited depression.

1th mo. 1st.—Regular. As to religion, lukewarm.

2d.—A very dull meeting. Alas! how great is our want of religious animation!

3d.—Great stirrings in the political world. Saw the unquiet situation of those who have their life therein, and felt very desirous to be disunited from their spirit.

4th.—Heavenly nourishment much withdrawn. More steadiness necessary. Lord, help.

5th.—Abased under discouragements.

6th.—A poor drowsy meeting. O my soul! thou art poor.

7th.—Preserved in a good degree of patience.

8th.—At Monthly meeting. A time of deep abasement to me, under a sense of the depravity of my heart, and love of unlawful gratifications.

In looking over my diary, for the last month, find a sorrowful picture of my irregularity. Am, at times, peevish,—unwatchful and vain,—lukewarm,—uncharitable in discourse,—deficient in patience and tenderness in my school.

O how moving is the review! My expectations, Lord, are centered in thee alone. Oh that thou wouldst sanctify my life; and cleanse me of those corrupt propensities.

9th.—Comfortably innocent.

10th.—Took some pains to pay a tradesman's bill when due; peace, the reward for so doing.

11th, 12th.—Labouring among the hay. Unused to heat and exposure; my animal spirits have been much oppressed, and mind not so calm as should have been.

13th.—In meeting and out of meeting, a day of mental drought.

14th.—More of the Christian spirit wanting in my arduous employment.—Be cautious in thy discourse.

Sensible of my many failings; walked into the fields in the evening, and earnestly petitioned for more strength and religious fervour.

15th.—In discourse with a person, laughed indecently.

16th.—At meeting, a precious illumination. As I sat, poor and exercised, Divine love shone suddenly in my benighted heart, and filled it with a sweet song

of praise. Favoured here with an indubitable evidence, that the Lord our God, is a living God; and that we are not following cunningly devised fables, but the pure eternal *substance*. I thank God for his unspeakable mercy to me, an unworthy creature.

17th, 18th.—Mentally poor. Conversation not duly seasoned with sobriety. Labour for spiritual food.

19th.—In discourse with an artful politician, was deceived by the mock appearance of friendship, and erred grossly in conversation, by divulging some things to my own disadvantage, and probably to the injury of the cause of righteousness.

20th.—At two meetings; much afflicted in both: my unwatchfulness and folly having occasioned the furnace to be unusually heated.

21st.—In the cross to nature, submitted to what I believed a Divine requiring.

Unknown to the world, O heavenly Father, is thy sweet reward. O preserve me!

22d.—Lukewarm. Dined intemperately. Walked out in the evening, and craved a renewal of strength and animation. Lord, quicken me.

23d.—At meeting, a laborious time. A more fervent engagement of mind necessary on my part.

Exercised this afternoon, on remembering some instances of speaking with too much freedom of my neighbours. Lord, grant me, I pray thee, more circumspection herein.

[To be continued.]

FRIENDS' MISCELLANY.

The memory of the just is blessed.—*Prov. x. 7.*

Gather up the fragments that remain, that nothing be lost.

John, vi. 12.

No. 6.

NINTH MONTH, 1831.

Vol. I.

Memoirs of Joshua Evans.

Joshua Evans was a native of New Jersey. His father, Thomas Eyans, of Evesham, was an approved minister, much esteemed by Friends through the course of a long life of about ninety years. Joshua was born in 1731. He is said to have been a lively youth, but when he grew up, he became more settled and serious. At about the age of 22, he married, and resided a short time near Mount Holly. He afterwards settled on the south side of Cooper's Creek, in Gloucester county, within the limits of Haddonfield Monthly meeting. Here he became conspicuous for the uprightness of his life, and the purity of his ministry. His labours for promoting the cause of truth, met the approbation of his friends, and his visits were extended not only to the neighbouring meetings, but to some places more remote.

In attending to the impressions made upon his mind, he was led into much circumspection, and believed it was his duty to walk in a path more circumscribed than that in which the generality of professors appeared to be travelling. His concern was, to suffer the axe to be applied to the root of corruption;—to maintain a faithful testimony to the truth in all

its bearings;—and to preserve a consistency therewith in conduct and character. We find him early inculcating the duties of temperance, enforcing his advices by an example of abstinence from the use, not only of ardent spirits, but of other intoxicating liquors.

Anthony Benezet in his work called “The mighty destroyer displayed: in some account of the dreadful havoc made by the mistaken use as well as abuse of distilled spirituous liquors,” printed 1774, furnishes the following interesting relation concerning the subject of this memoir.

“Last summer, Joshua Evans of Haddonfield, being convinced that the use of rum and other spirituous liquors, was extremely hurtful to the labouring people, more especially during the time of harvest, apprehended it to be his duty, to become an example in opposition to this pernicious custom; and he concluded to run all risques of loss and damage, which might happen to himself by the delay of bringing in his harvest, rather than comply with a custom which he apprehended to be so destructive of his fellow men.

“He therefore offered sixpence per day more than other farmers, to such labourers as were willing to assist in bringing in his harvest, on condition, that no spirituous liquors should be used in his fields. Notwithstanding the singularity of such a proposal, a sufficient number of labourers offered themselves, to whom he remarked, ‘That the hurrying manner in which the people drove on their labour in the harvest field, caused an unnatural ferment and heat in their bodies, and of course an excessive thirst ensued; which often occasioned their drinking water, or small liquors, in such immoderate degrees as to become hurtful and very dangerous;—that this was generally assigned as a rea-

son for the use of spirituous liquors; and that in order to avoid these extremes, he proposed to lead them himself in the harvest work, desiring they would go no faster than he did: They acted accordingly, and his corn was cut down and brought in as well, if not better, than ever it had been before; and though the people drank little but water or milk and water, choosing it rather than cider and water, or small beer, which they were not used to; they went through their business with satisfaction to him and themselves. This person has pursued the same course with labourers he has hired for other work; who, though accustomed to spirituous liquors, after having served him several days, have frankly acknowledged they have done very well without them, finding themselves in a better state both of body and mind, than when they began to work for him."

His concern to promote peace and good-will amongst men, frequently engaged him in endeavours to reconcile contending parties. Considering that all hostile measures were inconsistent with the purity of the christian religion, he believed it was his duty to stand disconnected with the spirit of strife and animosity, and to maintain a humble and humane disposition. In pursuing this subject he found it expedient to refrain from active compliance with demands, the object of which was the promotion of warlike measures; and to make no use of those imported articles upon which were laid duties that were appropriated in part to similar purposes. Hence we find him partaking of neither tea nor coffee—sugar nor molasses—salt, nor many other articles and conveniences that seem to us like essentials in the comforts of life.

By a close attention to the Divine principle, his

mind became centered in that disposition which delights to exercise goodness towards every thing that is capable of feeling. Tracing the progress of a spirit of cruelty from the exercise of it, on the inferior ranks of creation, up to the carnage of war and the destruction of human life and human happiness, he apprehended it was right for him, so to clear his hands from blood, as to abstain from the use of animal food, and of leather made of the skin of beasts that had been killed. But he had no objection to the use of skins that were taken from creatures dying naturally. Such, when he could procure them, he had dressed for his use, without any colouring but that which was natural to the leather. His usual food was bread and milk--butter without salt--apple pie without shortening--fruit, boiled eggs, and potatoes. His dress was of domestic fabrication, altogether in its natural colour, and clear of superfluous appendages.

In the transactions of business, Joshua Evans was governed by principle; his temporal views being confined within the limits of a self-denying life, he was engaged, both by example and precept to promote the christian duties of justice and honesty--and in cautioning Friends against a worldly spirit, he represented "extortion as a crying sin."

As other Friends had been known to travel in a path almost as narrow, Joshua Evans's progress thus far does not appear to have excited doubts in the minds of his brethren generally. But when he permitted his beard to grow, many of his Friends became uneasy; apprehending he was running beyond the motions of truth into unprofitable imaginations. They highly esteemed him before, and now extended to him their earnest admonitions. The select

Quarterly meeting of which he was a member, appointed a committee, "on account of his wearing his beard and other singularities." The conference had with him was conducted with "good temper," and a person who attended represents it to have been "a good edifying time," though very different sentiments appeared. But "they left him with his beard on, much as they found him."

Many Friends now rather shunned him. In the select Yearly meeting it was observed that nobody chose to sit by him, till William Blakey, of Bucks county, did so under an impression of duty—much to his mortification, as he stated when he related the circumstance many years afterwards.

The difficulties in the minds of many Friends towards Joshua Evans, were not soon removed. But his steady, upright, consistent conduct, at length made way for him, and his Friends almost universally were satisfied he was a truly conscientious man, that was attending with sincerity to what he believed to be the requisitions of Truth. During the time of these difficulties he repeatedly communicated to the Monthly meeting of which he was a member, a concern to travel to some distant places, and Friends were not free to give their assent; till at length, the younger part of the assembly, divers of whom had never spoken in a meeting before, expressed such a hearty unity and concurrence, that those who had hitherto been unfavourable, relinquished their objections, and Joshua Evans had liberty to visit New England, "after," as a Friend who was present notes, "thirteen or fourteen years struggle." This was in 1794.

In the latter end of 1795, he returned from his long

journey through New England to Montreal, Quebec, and Nova Scotia, with certificates from divers parts, giving precious accounts of his acceptable service.

In 1796 he returned from another journey to Otego, Canajoharie, the Genessee and Indian country. In 1797, after fourteen months absence, he returned from a visit to Carolina, Georgia, Virginia, Genessee country, and Redstone, and gave a satisfactory account of his journey. About the last of 6th month, 1798, he returned from a journey of four hundred miles in Virginia and Pennsylvania. He then observed to his wife, that it seemed as though his labours in America were closed.

A few days after, he finished his pilgrimage, in the sixty-eighth year of his age, as mentioned in the following memorandum.

John Hunt, in his notes, observes,—“ 8th of 7th month was First day:—this afternoon, fourth hour, was appointed to meet at the burial of Joshua Evans, and a vast concourse of people there was of different colours. The Negroes and Indians, for whom he had been a great advocate, testified their regard for him by attending his funeral, as well as the white people. Just as the company got to the meeting house, a very heavy shower of rain began. It was the time of their afternoon meeting. Nathan Smith and John Reeve, had good service, and I had a share with them, to satisfaction. I believe the meeting ended solid and well. Concurring testimonies were given concerning this faithful devoted servant of the Lord, who seemed to have done his day's work, and died in a good old age, and was gathered like a shock of corn in its season. He told me last First day that in returning from his late journey, when he set his foot

on the Jersey shore, it felt to him as if he had done with, or nearly done with his native land; but the prospect of visiting England, or the European nations had scarcely been out of his mind in his last journey; and I observe it is no rare or uncommon thing for such Friends to be released and taken away under such prospects;—a lesson of deep instruction and humility there is in such instances. This, our dear Friend, died very suddenly. Having been at work in the field very early in the morning, he came to the house, washed himself, lay down, and told his wife he felt a pain at his breast, and was dead in the space of five or six minutes after he came in, without further complaint or struggle; but after he lay down, went off as if he had gone to sleep.” “Between us there has been a distinguished unity ever since I embarked in the cause of truth. For then, he as it were took me by the hand, and steadied me as a father, and so he has been to me ever since.”

Joshua Evans left an interesting journal of his life, travels, and religious exercises, which has not yet been published.

While the Monthly meeting to which he belonged was hesitating about his concern to travel as before noted, the following observations, without date or signature, appear to have been communicated to a friend of that meeting. The author since discovered to be John Hunt of Moorestown.

“**BELoved FRIEND,**

Thou wilt hereby find it hath been on my mind, to communicate some thoughts to thee, respecting our Friend Joshua Evans's concern to visit New England, which now lays before your meeting for

consideration. I remember his father once laid a concern before the meeting at Haddonfield, to go to Old England on a religious visit: but Friends did not give him liberty. What their reasons were I know not; perhaps they were sound and good; which I think they ought to be in a matter of such importance.

Now to be brief, I suppose our Friend Joshua's beard is the chief obstruction, or principle thing in the way: which, if a matter sufficient, I must leave to better judges. However I hope it will do no hurt to show thee some of my thoughts on the subject. I have had opportunity to know the minds of many Friends, and those of the first rank, and have observed very different sentiments, even amongst ministers and elders of the greatest note. Whether it is right for him to go to New England, I feel nothing like taking upon me to judge; but to hinder him in his religious services on account of his beard, every circumstance duly considered, I cannot see to be right. Read Rom. xiv. particularly verses 10 and 17. The contents of the chapter are, men may not condemn one another for things indifferent; but take heed of giving offence in them. Now with respect to shaving the beard, if we examine the scriptures, will it not appear a thing indifferent? Or however, that it was in early days, as it remains to be at this day, some did shave and some did not. We see some religious sects of people do not shave, but we must not condemn them for it.

Now to look back as far as Genesis, we find that Joseph when Pharoah sent and called him, they brought him hastily out of the dungeon, and it seems he had his beard on, for it is said he shaved himself, and changed his raiment, and went in unto Pharoah.

In 2d Samuel, Hanun took David's servants and shaved one half of their beards, and the men were greatly ashamed. And the king said, tarry at Jericho till your beards be grown, and then return. Here it seems a thing indifferent in one sense. We see some were ashamed to be seen without their beard, and some with it.

It seems it was a rare thing in Jeremiah's time to see men shaved, or that it was on some particular occasion, they did shave. In chapter xli. he mentions fourscore men having their beards shaven.

In the Levitical law it is said,—“neither shalt thou mar the corners of thy beard.” In 1st Samuel, David let his spittle fall on his beard. 2d Samuel, Mephibosheth trimmed not his beard. Joab took Amasa by the beard to kiss him. And we find that Ezra wore his beard. In a time of mourning for the trespasses of the people, he says, when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. See Psalm cxxxiii. Behold how good and how pleasant it is for brethren to dwell together in unity, (mark, not differ with one another about beard or no beard) it is like the precious ointment that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more.

Now it is worthy of remarking, how powerful custom is. I think there is room to conclude from many accounts in scripture that they wore their beards for ornament. See Isaiah xv. in an account of the lamentable state of Moab, “On all their heads shall

be baldness, and every beard cut off." And in Jeremiah xlviii. For every head shall be bald, and every beard clipped. It seems plain the prophet Ezekiel wore his beard: See chap. v. And that they had barbers too in those days, for he is commanded to "take a barber's razor and cause it to pass upon thy head and upon thy beard." And it seems plain from Isaiah vii. 20, it was a common thing to wear their beards.

I find in more latter time, amongst the martyrs they wore their beards, even the most noted, to wit, bishops Ridley, Latimer, and Cranmer, whom William Penn mentions with great respect.

I want to be brief, so as a little to relieve my mind. Joshua is a Friend now advanced in years; he has passed through bad report and good report;—and through all he yet remains to be a Friend in good esteem amongst many, and especially amongst the youth. I have heard many of them say they love Joshua; and have found that distant Friends take him to be a solid, weighty Friend. So that it hath brought to my remembrance the saying in scripture, a prophet is not without honour, except in his own country, and amongst his own kindred. He has often within these twenty years went out in Truth's service, and particularly that weighty service of visiting families—which I think is a great thing to undertake, and come off without loss. But he hath yet returned with good tidings; which gives room to conclude, it was the Lord that put forth and went before, and has yet preserved and carried him through. And these considerations loudly call for weighty reasons to hinder his further service and labour in the Lord's work. Now whether wearing the beard only, is a reason sufficient, is a

scruple with me, especially when I look back to former years, and consider how the Lord hath owned many worthies with their beards on, and also with them off, as appears plain from holy scripture, and likewise the worthy martyrs as before hinted. We read of one formerly that wore a garment of goat skins and camel's hair, and a leathern girdle about his loins. It's likely he made, or would now make as singular an appearance as Joshua does.

I have been informed that George Fox in his early appearance was a spectacle of wonder to the world, and particularly his outward appearance, and that of his wearing leather. I likewise have been informed that when John Woolman landed in England, many Friends were much straitened with his appearance, and were ready to conclude such a man could not be of service amongst them. But he having opportunity to exercise his gift, it made way for him to pass, and so he got along. And now it seems with me, as I apprehend it is applicable, to mention how he ended, from an account the Friend gave who attended him in his last illness, in a letter to Samuel Emlen. After giving an account of his fortitude of mind in the most trying time of his great affliction and illness, she says, "That though to us he appeared in some things singular, and the path he trod straiter than the liberty some of us have thought the truth gives; yet I may say to thee, that I cannot help thinking, it was the way truth led him. And though it is not for me to endeavour to step in the same strait way except from the like call; yet we may be thankful that we are allowed more liberty, and can in a more comfortable manner enjoy the temporal blessings afforded us. And on looking at this, and the

little comfort he had, it was cause of humbling to my mind, and brought me to the inquiry, what returns I made, and how far I walked answerable to what I enjoyed far beyond merit. And I have sometimes thought, his singular and abstemious way, so conspicuous and striking, may be a means to draw divers others to the like examination. And I know nothing in this luxuriant and licentious age more likely to begin a reformation than a consideration of this sort. For do we not see how pride and superfluity in meats and drinks and apparel, abound amongst us, and like a torrent, seem to carry all before them, and I think cry loudly for a stop? For my part, the prospect is often so distressing on account of bringing up our own children, and the like difficulties other religious parents lie under, that my life is frequently a life of mourning and lamentation. For it seems scarcely possible to bring them up in the way we would have them to walk; and if we could, there seems little probability, without something extraordinary, that they would be kept in it. Such is the example—such the giving way in general; and with sorrow it may be said of many that should be leaders. If this good man's example in life and at death should have a tendency (and I hope it may) to draw some to inspect a little closer than they have hitherto done, we should be careful how we take off the weight by blaming a singularity which, if compared with our holy pattern, we should find not far out of the way."

From some accounts, the holy pattern here mentioned, did wear his beard. But seeing that both in early and latter times, some worthy eminent servants of the Lord did wear their beards, and some did not, and yet both sorts were evidently owned of him, it seems

we may conclude it to be one of those things mentioned by the apostle, and called indifferent, about which we should not contemn nor condemn one another; which is what I wish for, and that we may adopt the charitable sentiments of that charitable woman above mentioned, concerning John Woolman.

I have a few lines which Anthony Benezet gave in his own hand-writing, which he says are notes taken from Samuel Spavold's testimony. "That spirit which would impose its sentiments upon his brother, and would force his brother to act as he did, was a bad spirit: That it was a fiery zeal that would destroy all before it: that he had been in that spot: it was a rock on which himself had like to have split; a snare of the enemy in order to split and divide the body of Christ: that he had found when he gave way to that spirit, it begat a bitterness and wrath against his brother that would not say and do as he did: and that there was a great deal of self and pride in it, cloaked under pretence of zeal."

Letter from Edward Stabler.

Alexandria, 9th mo. 18th, 1829.

Hundreds of times, my dear E., since my late interesting visit to my dear friends, in New Jersey, have my recollections re-travelled the field of feeling and affection with them. And when my own mind is favoured, in any degree, with "the light of the knowledge of the glory of God, in the (present) appearance of Jesus Christ,"—I then am sensible of a proportionate desire, that all people might look to him, to be instructed by his wisdom, and qualified

by his power, to perceive, and to pursue the path which leads to *present* and *eternal* peace.

My heart has often included thee, and thy sister M. in the tender embraces of this desire. I have hoped that your innocent minds were not, as yet shackled with the trammels of prejudice and superstition, nor enlisted, as partizans, in the *war of words and systems*, which have a tendency to divide and scatter, instead of collecting the children of men into one fold, and under the one blessed Shepherd. To such as you, I am satisfied that the language of the divine Saviour is always applicable, "Suffer the little children to come unto *me*, and forbid them not, for of such is the kingdom of heaven." And truly, my dear child, though this invitation was uttered by Him, through the medium of a "prepared body;" yet his blessed Being was not limited to that body;—otherwise it would be impossible for any to come to him, but those who were present in Judea, while he was there. The scriptures, on the contrary, declare in the clearest manner, his universality,—as "the true Light, that lighteth every man that cometh into the world,"—as the Creator of "all things, both in heaven and in earth, visible and invisible; whether they be thrones or dominions, or principalities, or powers,"—as being "over all, God blessed forever,"—and "the same, yesterday, to-day, and forever."

Therefore, it is undeniable, that all may come to Him, and find the declarations of scripture, fulfilled in their experience;—by finding him to be indeed a Saviour, and a Redeemer, from the numerous enemies, which wound and captivate,—which torture and destroy, so many of the sons and daughters of men.

Our own individual observation will abundantly as-

sure us, that the awful artificers of all the miseries of the human family,—are their own vehement and disordered passions. It is appalling, even to imagine the roaring of the lion, or the fierce and inexorable cruelty of the “wild beasts of the desert.” But it is comparatively easy to avoid these, and to defend ourselves from them; nor have they any thing of danger or terror in them, compared with similar tempers, when they actuate intelligent minds. In proof of this assertion, compare the devastations, which avarice, pride, injustice, and cruelty, &c. have produced,—with all the desolation which has ever been produced by all the wild beasts and venomous serpents, from the beginning of the world, until now;—and thou wilt perceive how small the latter has been, in comparison with the former. But these tremendous consequences, are only the *outside works* of those unhallowed principles. Their effects in the *world of mind*, are still more deplorable;—for they destroy its peace,—and defile its purity,—and deform its beauty,—and derange the heavenly symmetry of its powers! And can it be rationally believed, that this discord can be prevented? Or, when the chaos has, in any measure, taken place, that the wilderness can be again changed into an Eden,—or the desert into “a garden of the Lord,” by the feeble agency of human words and opinions,—of sectarian creeds or systems? No, my dear young friend. The fruitless experiment has been tried for ages, and by all generations, in succession! And it still remains to be unalterably true, that “the power of the Highest,” must overshadow us,—the holy Spirit must come upon us, in order to generate in us, that holy thing, that is truly the son of God;—and who only has power in the soul, to open

its blind eyes,—to unstop its deaf ears,—to cleanse its leprosy,—to heal all its maladies,—to raise it from death unto life,—to preach the gospel to its poverty,—and to bless all those that “are not offended in him.” He only can work the miracle of making all things new;—“new heavens, and a new earth,” where righteousness shall dwell, instead of iniquity:—love, instead of hatred;—peace, instead of contention;—and everlasting joy, instead of weeping, and wailing, and gnashing of teeth.

It is a great calamity, that there is so much teaching in the world, under the name of religion, that turns the attention of mankind, from the omnipresent “power and wisdom of God,”—to *another* thing, which they call the gospel;—that is made up of the limited, grovelling views, in the feebleness and folly of men. Thousands are thereby induced to overlook or disregard the infallible witnesses, which he has mercifully placed in every human mind. For there is no intelligent creature, to whom his good and perfect gifts, have not been distributed. And as far as these have been occupied, they have as invariably produced their proper fruits, as the seeds of the earth, bring forth their fruits. For none of us are without an unquestionable assurance, that justice, mercy, and truth, will make all who are governed by them, just, merciful, and true,—as certainly, as the apple tree produces apples,—or the pear tree, pears.

Finally, then, my dear E. I commend thee to that blessed and heavenly birth, or manifestation of the divine nature, which is the living Fountain, from whence all the streams of righteousness have ever issued. He has loved thee, and given himself for thee, as thy Saviour and Redeemer;—and if thou wilt take

him for thy portion, he will liberate thee from the bondage of corruption, and give thee "beauty for ashes;—the oil of joy for mourning,—and the garment of praise, for the spirit of heaviness."

Please to present my affectionate remembrance to thy uncle and aunt, to thy sister, and to any dear friends who may enquire after thy affectionate friend,

EDWARD STABLER.

Testimony of the Monthly meeting of Baltimore, for the Eastern District, concerning our beloved Friend, Isaiah Balderston, deceased.

He was born in Bucks county, Pennsylvania, where he continued until the year 1773. Having entered into a marriage engagement, he removed to Maryland, and settled within the limits of Deer Creek meeting; of which, it appears, he was a diligent attendant. And having a gift in the ministry committed to him, he was recommended as a minister, by that meeting, accordingly.

In the year 1792, he became a member of this meeting, where he continued useful and exemplary; the remainder of his life;—steadily exercising a parental care over his rising family, that they might be brought up in that consistency, which he believed Truth required.

He was religiously concerned for his fellow-beings, who laboured under confinement; and with the approbation of his friends, frequently visited them in prison-houses, and other public institutions; and sympathizing with them in their afflictions, was favoured to administer suitable counsel and advice. He was also much exercised respecting the African race,—

using endeavours, as way opened, to promote their liberation, and religious improvement.

Sensible of the important station, which he believed himself called upon to fill, and how liable he might be to deviate from the true Guide, he was desirous of the counsel and admonition of his Friends, whenever it appeared necessary. And when care was administered in that respect, the disposition he manifested, evinced not only an increase of his regard for them, but a solicitude to be improved thereby. He was not frequent in his public appearances in the ministry, at home;—but concerned to labour after a right qualification, in solemn silence, wherein true worship is to be performed; and when favoured with clear openings, his communications were instructive and edifying.

His mind was, at different times, drawn in gospel love, to visit Friends in several of the neighbouring States; and, in many instances, the inhabitants who resided from amongst them. In all such visits, he was careful to have the approbation of the meeting to which he belonged;—and returned with the expression of those meetings, amongst which he had been, that his services had been acceptably received.

He was remarkable for his free, open disposition, and for a becoming liberality towards those of other religious persuasions;—which, with his regular, upright conduct through life, had a tendency to gain their affections and esteem. The sick and afflicted, were also peculiar objects of his attention and sympathy: and by his frequent visits to such, he demonstrated his concern and fellow-feeling for them, under their tried situation.

He was often exercised on account of a practice,

too prevalent in our Society, of persons, when assembling at places of worship, inconsiderately spending their precious time in conversing on worldly affairs, before they retire into the house; and, by his uniform example, as well as precept, he endeavoured to impress on their minds the great loss sustained, and the unprofitable result of negligence in this respect, on the rising generation;—whose guarded education and religious improvement, were subjects in which he felt great interest.

Having, through his industry, and application to business, been favoured to acquire a competence, he declined carrying on his customary occupation, from an apprehension that he might be more at liberty to attend to any religious service required of him. But not finding by experience, the attainment contemplated; he, after some time, resumed his business in a small way, so as not to be encumbered; having a full conviction that his mind was seldom more profitably employed, than while his hands were moderately engaged in some useful outward labour.

Feeling his mind engaged to attend the Quarterly meeting at London Grove, in the 8th month last, and some meetings in that part of the country, he was favoured to perform the visit to the peace of his own mind. On his return, he was cheerful and pleasant with his Friends; but under the solemn impression of the necessity of setting his house in order, (as he several times expressed it,) from a belief that his time here would not be long.

His complaint being of a bilious nature, his constitution was seriously attacked; yet he kept about for several days, in which time he paid a visit to most of his children in this city, and to some of his Friends.

On the 31st of 8th month, being the first day of the week, he attended the morning meeting, in which he was led extensively to treat on the subject of baptism, and the transfiguration of our Saviour on the mount. He explained true baptism to be a purifying work, progressively cleansing the heart and life, from the corruptions of the world, and from a vain conformity to the delusive fashions and customs thereof. Nevertheless, in the spirit of Christian charity, he expressed his belief that the honest hearted of all denominations would be accepted.

After he returned, he felt himself considerably indisposed, and sensible of the effect of the disease. It continued to increase, but not with much alarm to his family or friends, until the Fourth-day following; when, from the severe manner in which he was held, his bodily strength gave way, and his recovery was considered doubtful. Being asked, whether he wished another doctor sent for, he replied that all the doctors in the world would not do;—nothing but the great Physician of value. During the following night, he experienced great bodily sufferings, and was several times engaged in fervent supplication to the Almighty, that his mind might be stayed upon him. The succeeding day was also a day of great pain, but his mind appeared calm and easy. About the third hour in the afternoon, his wife sitting by the bed side, he took her by the hand, and observed, “How happy we have lived together, for many years! May the Lord bless, and be with thee, and our dear children, to the latest generation.” He then desired his son to return to the Monthly meeting, the minute he had obtained on the subject of his late visit, as he did not expect to recover.

His dissolution drawing near, little could be done for his relief, but to wait patiently for the awful event. Nature was, at length so far reduced, that he remained quite easy for some time, before life became extinct;—which took place about the fourth hour next morning, the 5th of the 9th mo. 1817; and his remains were interred the evening following. He departed this life, in the 65th year of his age,—having been a minister upwards of twenty-five years.

Read and approved by the Monthly meeting aforesaid, the 7th of the 5th month, 1818, and signed on behalf thereof, by

GEORGE F. JANNEY, Clerk.

Approved by the Quarterly meeting, held in Baltimore, 5th mo. 11th, 1818.

PHILIP E. THOMAS, Clerk.

Oliver Paxson, to George Churchman.

New Hope, 9th mo. 1st, 1803.

DEAR FRIEND,—Thy kind remembrance of the 6th mo. last, was very acceptable; but on viewing the subject of epistolary correspondence, I found two obstructions to arise; First, how to address a Father;—Second, upon what subject. However, as I feel my mind free from embarrassment, shall simply proceed as way may open.

I hope I can say in truth, I have had some experience in religious observations, for more than forty years. And as the welfare of our religious society, has ever been near to my heart, I shall offer a few remarks upon it.—About that long ago, there was a large number of well qualified ministers in the Society; in general, more in the simplicity than at pre-

sent:—and its gradual declension must be the subject of this epistle.

Soon after the close of the French war, there was a considerable advance in the price of country produce; Friends began to add house to house, and field to field; places of business were enlarged; to accommodate which, recourse was had to hired or bought servants, often of bad characters, and these, mixed with Friends' children; with which, other circumstances combined, such as the keeping two fires in one family, perhaps two tables, &c. and thus eagerly pursuing the things of this life, opportunities of solid retirement became less frequent, and not so much zeal in getting young people to week-day meetings; for we had not only First-day morning and Week-day meetings, but in summer, meetings in the afternoon of First-days; also, Quarterly, Monthly, General, and Youth's meetings; all of these, since my time, were strictly attended by faithful Friends. But as the desire of outward gain increased, those meetings, particularly in the afternoon, became burdensome; and parents began to go themselves in the morning, and send their young folks in the afternoon. This gave rise to complaints of disorder among the youth; and, to remedy these, the language was, among the active part of society, "lay them down; for they are rather places of corruption than improvement."

On this occasion, my mouth was first opened in meetings of discipline, in support of them; for I could recollect the sheds, the shades, the school-houses, and other places, where my soul had very memorable baptisms. But down they went, and in a while the youths' meetings, and most of our general meetings, were also laid down." "The love of

money is indeed the root of all evil," when the gift is preferred to the Giver. The wonderful lengths many of our society have gone in speculations, some in land, some in trade to sea; and, shall I say, some in English horses;—too little of the yea and nay amongst us in our traffic, and intercourse in the world.

Some of our First day meetings, in many places, are yet large; but the honest feeling soul is often wounded with beholding the young people collected, viewing their fine horses,—speaking of their performances,—their blood,—their pedigree, forgetting the precious blood of Him that was shed to redeem from the inordinate love of creaturely enjoyments;—many of the middle ranks, in other companies, enquiring the price of produce at the mill, merchant shop, or Philadelphia market; or, perhaps, turn to political enquiry, who is candidate for this or that office in government. It is very observable that members of these descriptions are often early at the meeting place, but late in taking their seats. Notwithstanding the departures from the right ways of the Lord, are evidently great, and I fear the ministry has not altogether escaped the contagion,—yet I believe there is a remnant scattered up and down in the society, that go mourning on their way, with sackcloth underneath; and it may be the number of these is greater than I have sometimes apprehended.—May they increase, is my desire; for I believe they are as ballast, and have been the means of preserving the society from wreck.

Great, indeed, has been the mercy and long-suffering of our God. He hath hewn us by his prophets, and slain us by the word of his mouth. Divine admonition hath been abundantly repeated.—Oh that

our ears were opened to the instructions that have been offered these forty or fifty years past. The general death of hedges,—the wars,—the frequent droughts,—the floods,—the hail,—the thunder and lightning,—the repeated visitations of a pestilential fever in our metropolis,—loudly proclaim the omniscience and omnipresence of an all wise, overruling God.

It is by no means my choice to seek for failings amongst our own people; but I believe there is abundant cause for mourning on my own account, and on account of my fellow-members; yet have I not desired to appear unto men to fast;—but could I be more frequently favoured with thy mount Pisgah prospects, it would tend to my consolation.

Having thus, in a broken manner, made some remarks on our society, shall conclude with this short addition, that I can say to my fellow-members in society generally, as a wise man said of his country, after having reproved the weakness and wickedness of it:

“England, with all thy faults, I love thee still—
My country.”

COWPER.

I expect, on the 10th inst. to set out as companion to Wm. Blakey, who is bound in spirit to visit the seed in part of New Jersey and New York; I find it awful, especially as there is little to be looked for, but suffering; yet I sometimes have this consoling view, “those that suffer with the Master are to reign with Him.”

OLIVER PAXSON.

James Hamton's Diary—Continued.

7th mo. 24th, 25th.—In discourse with a person, not altogether charitable in hinting at the bad principles of a family in the neighbourhood. O soul, be cautious.

26th.—Detained in discourse with a person whom I have had reasons to think *deistical*. Have felt my mind cloudy since, and believe a more evident display of charity was wanting on my part. Oh! how necessary is watchfulness!

27th.—Mind in darkness. A very dull meeting, &c.

28th.—Poor, and rather lukewarm.

29th.—Too talkative and unsteady in conduct.

30th.—An instance of churlishness.

31st.—At General meeting. To me a season of labour.

8th mo. 1st.—At our Youth's meeting. Was apprehensive the meeting suffered loss for want of more quietude and patient waiting.

On a review of my Diary, find I am uncharitable in discourse.—*A monstrous crime!*

Vain and unwatchful in conversation.

Sometimes under a hard peevish spirit.—Lukewarm.

Alas! my soul, how bruised thou art! Lord, thou alone art the physician to whom I look for help.

2d.—In company of a relation from Wilmington.

3d.—At meeting;—a remarkable visitation to the youth, through the ministry of John Simpson.

4th.—Indisposed with a sore throat, pain in my

head, &c. a needful memento, how great a blessing health is. Remember this, and be thankful that thou hast been favoured with it so highly.

5th.—At Monthly meeting; business managed too much in man's will. I was poor. Lord, remember me.

6th.—A precious season in private meditation, last evening; on which have, to-day, learned over again, a former lesson: "Yesterday's experience preserves not from the dominion of present temptation."—Wouldst thou be safe? Labour at all times to continue in a steady, watchful frame of mind.

Sobriety and charity wanting in discourse.

7th.—Much exercised in a full school. Craved divine assistance, and was, for the most part, preserved in patience and sobriety.

8th.—An ill example to my children, in laughing loudly at a trifling circumstance which happened in their play at noon. Oh! for more sobriety.

9th.—Mentally poor. Too laughable this evening.

10th.—At meeting; an evident want of religious animation among us, was occasion of mourning to me. Company in the afternoon, in which, as usual, I was too full of laugh and talk.

11th, 12th.—Preserved in a good degree of patience.

13th.—At meeting, confirmed in the belief, that those who wait upon God in patience and true humility, will be favoured with a portion of his animating love.

14th, 15th.—A spell of play with the boys.—It was not attended with much rudeness; but have not

peace in remembering it, and greatly desire I may be enabled finally to relinquish the practice.

16th.—Much deprived of the sensible experience of Divine love; owing, perhaps, to a want of religious ardour. Oh soul! suffer nothing to bide from thee thy true interest.

17th.—A dull meeting. Afternoon in retirement.

18th.—Spiritual poverty prevalent.

Soliloquy.—My soul, though thou art poor, and much stripped of Divine comfort, yet faint not, but labour for a renewal of faith and patience. It is, no doubt, for thy good, that thou art thus left alone; strive, therefore, to be still and resigned, and watch.

19th.—In an evening retirement, favoured with a renewal of strength.

20th, 21st, 22d.—Poor, and weak in mind and body, from indisposition.

23d.—Rather unsavoury in discourse. Oh for a more steady animated concern of mind! How dull! How dwarfish I am!

24th.—Comforted at meeting with a glimpse of the good Master's presence, after a time of fasting and drought. Afternoon in retirement.

25th.—Laboured to continue in patience and watching.

26th.—More tenderness is necessary in my school. Oh my soul, be engaged to dwell deep.

27th.—Heard this evening of the strange, timorous conduct of a person in the neighbourhood, who is reputed an atheist. If more than usually indispos-

ed, he is ready to faint with fear;—is particularly troublesome to those about him, in the night; and is almost distracted with terror, if it happens then to thunder and lighten.

Soliloquy.—My soul, reflect on this, and see how much thou owest to kind Providence for the many gracious illuminations he hath favoured thee with.

28th.—Under some doubts about the manner of going to Quarterly meeting. An humbling way was proposed;—in a farmer's old clumsy wagon. Vain nature abhorred the idea, and the reasoner got the ascendancy.—Borrowed a neighbour's beast, and rode thereon.—Many unexpected inconveniences painfully attended the journey, and the "still small voice" repeatedly whispered, with conviction, that "obedience is better than sacrifice."

29th.—At Youth's meeting;—a Friend was largely opened in his ministry.—The way to true happiness lies through the cross; and the victory is to be obtained through a patient animated perseverance therein.

30th.—Comfortably regular.

31st.—A favoured meeting. The word went forth with power against the lukewarm, the hypocritical, and those who, halting, as it were, between two opinions, pass their lives away without experiencing a change of heart.

9th mo. 1st.—An evident instance of the depravity of my nature, in a game of ball with the boys.

2d.—Monthly meeting, to me a time of poverty and abasement.

Lukewarmness, levity, and light unsavoury dis-

course; my chief complaints last month. Oh for more strength and steadiness!

3d.—Patience much exercised in my school. Concerned to experience a more ardent engagement to press heaven-ward.

4th.—Nearly fifty children to take care of to-day. —Preserved comfortably steady; labouring for patience, and a faithful discharge of duty among them.

5th.—Alas! for this day's experience: That "when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

A game of ball, though certain it was evil.

Oh my frailty! Lord, wilt thou altogether forsake me? Oh! pardon my follies.

6th.—Concerned to dwell in watchfulness.

7th.—A rainy day. Small dull meeting. Found it very hard labour to center into stillness. Oh! how unconcerned! how inanimate did the assembly appear! My soul, be aroused.

9th, 10th.—Mind in a poor veiled situation. Preserved from a temptation to folly: the Lord be thanked. Some encouragement at a week-day meeting.

11th, 12th.—Patience much exercised in my school; under a low barren state of mind. A vain, contemptible example to my children, in a game of ball. O my frailty! my impotence! Lord! what shall I say? how shall I come before thee with acceptance? Oh! for more strength.

13th.—Humbled under poverty of soul.

14th.—Rode to Buckingham meeting with a cou-

sin. Exercised there under a sense of my great weakness and unworthiness.

Mem.—In this tour, too talkative, and indiscreetly communicative.

15th.—Rather sour among my children; but felt that I loved them.—Concerned to be found watching.

16th.—Endeavoured in the cross to nature, to perform my duty, and have peace therein.

17th.—A sweet comfortable season at meeting, in which the great Shepherd's love to my soul appeared very great, and justly to demand my all in return. May it be given!

18th.—Patience much exhausted in my school. Laboured to keep in the quiet, and feel deeply humbled this evening, under a sense of the difficulties attending me through life. Lord, grant me an increase of resignation and patience.

19th, 20th.—Wanting in attention to the Divine sense within;—and thus found unable to resist a temptation to vanity.

21st.—After some wrestling, a comfortable season at meeting. The afternoon *well spent*.

22d, 24th.—At meeting, earnestly desirous to experience my own will subjected; and through Divine assistance, submitted to what I believe, is required of me, though much in the cross to nature. The Lord be thanked.

25th, 26th.—Poor in mind, and rather morose.

27th.—At a meeting of a public library company. Conduct on the whole, rather unguarded and indiscreet.

28th.—The public Friends and some others, gone to Yearly Meeting; yet our great Master was not unmindful of us who “remained by the stuff.”—I was favoured with a sweet time at meeting, being in a lively manner made sensible of the love of God to his creature man, and particularly of his many gracious visitations to my soul.

29th.—Foolishly fretted at a mere trifling disappointment, and spoke irreverently to my mother. Ah! thou weak and perverse servant.

30th.—Felt the enemy's secret operations, in vain, & thoughts. Comforted under a sense of Divine support.

10th mo. 1st.—A poor dull meeting.

Have been frequently very vain in playing ball, during last month. Also much afflicted with a hard, peevish state of mind.

To remedy these evils, I believe a more steady, fervent attention to the holy *sense* placed in the heart, is very necessary. May the Lord be with me, and quicken my desires for inward purity.

2d.—Conversation too light and unsavoury.

3d, 5th.—Regular.—Some renewal of strength at meeting on first day.

6th, 8th.—Comfortably consistent in conduct. A time of drought and distress at Monthly meeting.

9th, 11th.—Wanting in a deep and solid attention to the Divine *sense* within.

12th, 13th.—Indisposed with a pain in my side.

14th.—Went not to the election to-day, from an

apprehension it would conduce more to my peace of mind to stay at home. Am like to gain much obloquy thereby. May I dwell deep, clothed with humility and charity.—Spent the forepart of the day in retirement; the latter in gathering nuts.—Oh! for a more fervent spirit.

15th.—Some great politicians unexpectedly baffled in their schemes. An evidence of the fallibility of man, and the fluctuation of all human affairs. May my life be centred upon a more solid foundation!

16th.—Favoured with a sweet sensation of the heavenly Parent's love this morning; but believe a more steady attention to the internal *sense* was wanting through the labours of the day.

17th.—A mortifying instance of some of my children wanting due respect for me.—A treatment of them too morose, may possibly occasion this, at least in part.

My soul! thou often feelest them near to thee;—thou lovest them; labour therefore to make this love more apparent in thy conduct.

18th, 19th.—Too indolent; and on First day at meeting, inanimate in my endeavours to center into a state of perfect silence. In company in the afternoon, true sobriety wanting. Thoughtful this evening, and feel a strong engagement of mind to be pressing forward towards a state of inward purity.

20th, 21st.—In company, talkative; and as might be expected in such a case, *indiscreetly communicative*.

22d.—Self discovered, and through Divine assistance overcome. Peace the reward.

23d, 24th.—Mind rather external and sluggish. Oh! for more animation. Lord, quicken me.

25th, 26th.—A pretty comfortable time at Buckingham meeting, yet less so, for want of more fervency in waiting. O how lukewarm!

27th, 28th.—Too indifferent, and therefore not prepared properly to resist the allurements of temptation.

My soul, remember thou the Rock, from whence thou wast hewn.

29th.—A poor dull time at meeting.

30th, 31st.—Conduct and conversation not duly seasoned with sobriety.—Oh! the tyranny of a vain light spirit. Lord quicken me.

11th mo. 1st.—In a good measure irreproachable.

2d.—A time of some favour at meeting.

3d.—At a vendue:—believe I was wanting in a due observance of sobriety. Alas! my inattention is great.

4th.—At monthly meeting;—to me a time of abasement, and I hope, of instruction.

On a review of last month's account, I find a deviation from true sobriety, both in conduct and conversation, often complained of; as also, a careless, lukewarm state. I feel earnestly desirous to arise and pursue my journey with more animation. May the Lord, in mercy, condescend to quicken me!

5th, 6th.—Not sufficiently concerned to walk blameless before God and man.—In discourse with a person, mixed too much foolish laughter with it.

7th, 8th.—Pretty regular.

9th.—A season of some refreshment at Makefield meeting.

10th.—Much afflicted this evening, on hearing of the miserable end of several deists

Lord! how inconceivably great is my debt to thee! Oh! animate my soul to a greater return of love and obedience.

11th.—An instance of peevishness.

12th.—At meeting; more industry wanting on my part.

13th, 15th.—A time of weakness and failure, in several instances.

My soul! attend thou to the holy Divine ~~sense~~ within; otherwise the enemy will prevail more and more, and tread thee down as mire in the highway.

16th.—A painful meeting.—More sobriety wanting in the afternoon.

17th.—The genuine effects of a well regulated mind, not visible enough. Too much chaff in discourse.

18th.—At a meeting appointed for Solomon Gaskill, a stranger among us. It proved, through Divine mercy, an awakening time. He complained of the great leanness and spiritual poverty felt among us; —of our sitting down in a lukewarm, unawakened condition. My barrenness and numerous infirmities came before me, and feelingly showed the necessity of a more ardent engagement to do the Lord's will.

"Search me, and try me; and if thou see iniquity in me, do thou it away."

19th, 21st.—Nearly a vacuum.

22d.—Be thoughtful and cautious in thy conversation. Make no hasty promises, nor rash engagements; but be always on thy guard, and attend carefully to the *still small voice*.

23d.—A painful laborious meeting. In the afternoon, churlish.

24th, 26th.—Weather remarkably dull. Peevishness too predominant. Too little circumspection in discourse.

27th, 28th.—At Bucks Quarterly and Youth's meeting, held at Middletown. It was attended by several ministering Friends from distant parts, and to me appeared a season of Divine favour.

Soliloquy.—My soul, it has been a time of much suffering and drought to thee for many days past; but thou wast here comforted under a firm belief,—that notwithstanding the sorrowful defection of many, who are soaring aloft, and trampling under foot the *Divine Witness*, there is, through the mercy of God, a living remnant still preserved to keep up the fire on his holy altar.—May these be preserved, and their number increased!

Lord, we look to thee. Oh! preserve us through all, to thy glory.

29th.—Low and mentally poor.

30th.—Uncommonly afflicted at meeting, under a drowsy, inanimate spirit. Through waiting in patience, a comfortable degree of victory was experienced.

1st mo. 1st.—Mind in a low veiled state.

2d.—An instance of churlishness in the morning. At Monthly meeting, two short testimonies, much to the same import, worthy of my serious attention. “Be faithful in what appears thy duty, though it may consist in small things.”—“Though thy gift be small, give diligent heed to it.”—“Be thou faithful unto death, and I will give thee a crown of glory.”

3d.—*Narrative and Soliloquy.*—Through the continued mercy of our heavenly Father, we have lately had the edifying company of five or six ministering Friends from different parts. Have felt myself very poor and unworthy; but believe many have felt it a season of Divine favour, and hope they will long retain in remembrance the instruction thus communicated. We had, this day, an extraordinary awakening time, at a meeting appointed for Eli Yarnall. Great power attended his ministry, and numbers appeared broken down under it. A solemnity unusually impressive, covered the meeting during his prayer, with which the sitting ended. Knowing my own inattention and forgetfulness, I felt concerned thus to commemorate the marvellous kindness of the great universal Parent, in remembering the workmanship of his hands.

O my soul! mayest thou be sufficiently sensible of his benevolent attention. Give it a due place within thee. Suffer not the impressions, in mercy received, to wear off, and pass away unavailingly, as water poured forth on a sandy desert.

4th, 6th.—Spent indifferently; because of being neither cold nor hot.

7th.—A good time at meeting, through labour and patience.

8th, 9th.—Beware of indolence of mind.—Guard thy temper; labouring to keep out a sour, morose disposition.

10th.—A good meeting, being engaged to wait therein patiently. Feel an increasing uneasiness in the pursuit of temporal studies.

11th.—Engaged in study;—mind disquieted therewith. Oh for resignation!

12th, 13th.—When in company, be sober and of few words. Do not basely suit thyself to the taste or humour of those present, especially in speaking in a disrespectful manner of any absent person.

14th.—To me a hard laborious meeting.

15th.—Sluggish in mind.—In those stripped seasons, wherein little of the Divine savour is felt, labour thou, my soul, to keep in patience and watchfulness.

16th.—Some misbehaviour occurring among my children, I reprov'd them in terms too high and rigorous. Ah self! how oughtest thou to be guarded!

17th, 18th.—A poor, low meeting. Exercised much with the ill conduct of one of my children, at school. Craved Divine assistance, and hope my behaviour on the occasion, was proper.

19th, 20th.—Indisposed.

21st.—Better of my indisposition, for which favour am thankful.—A dull meeting.

22d, 24th.—Beware that thou art not found slothful. Labour for an increase of circumspection, both in conduct and conversation.

25th, 26th.—Some sweet overshadowings of Divine love. Oh! that I may be more and more engaged to serve the Lord.

27th.—Regular.—28th.—A dull meeting, occasioned through my indolence. My leisure spent in reading William Penn's Works.

29th.—In company with a young man, my mind was turned to the great Master, that he might preserve me from error, which I hope was measurably the case.

30th, 31st.—A solemn awakening call in the death of a beloved sister, showing the necessity of having my accounts in readiness. May the awful impressions received be indelible, and I stand more loose from the world; and all my movements be perfectly in the will of the Lord, so shall I be prepared to meet without fear, my dissolution here, and launch into a happy eternity.

Thus, through many weaknesses and imperfections, and many gracious visitations, I have passed a year since I began this Diary;—the Lord knows whether with any improvement. And here I intend to desist for the present; entreating his forgiveness of the errors of my past life, and that he may be pleased to continue his visitations and the striving of his Holy Spirit; that so, through all the probations and vicissitudes of life, I may experience an increase of heavenly stature.

Even so be it, O Lord!

J. H.

DANIEL OFFLEY,

The author of the following letters, was the son of Daniel and Rachel Offley, of Philadelphia. He was born the 29th of the 11th month, 1756, and during his youthful days, departed widely from the paths of peace and substantial happiness. From this libertine course he was mercifully turned, and by yielding obedience to the requisitions of the Divine Monitor within, a great change was effected in his conduct and deportment. He appeared in the ministry about the twenty-fourth year of his age, perhaps but a few months before the first public appearance in that line, of his Friend Peter Yarnall. Both became eminent and powerful preachers of righteousness, in their day. Daniel was removed from works to rewards, during the awful visitation of the yellow fever in Philadelphia, in the 10th month, 1793, aged nearly thirty-seven years. A memorial concerning him is preserved in the small volume, printed in Philadelphia, in 1821. That and the ensuing letters, exhibit some interesting testimonials of his life and character.

*Letters from Daniel Offley, jun. Philadelphia, to
Peter Yarnall, Concord.*

Philadelphia, 12th month 20th, 1780.

DEAR FRIEND,

Thine, by favour of Jonathan Evans, contained a very seasonable apology for thy not calling to see me, when last in town. Since which, many favours conferred upon us, claim our deep and humble acknowledgment to the great Author. It still continues to be my lot, to dwell mostly in a state of deep proving, and humbling exercise. I am desirous to be made fully acquainted with my own infirmity,

and the workings of the enemy of our happiness, which I believe many of us have been favoured to see, are deep and hidden. I think I have also been favoured to see the indispensable necessity of our dwelling deep, and being often brought under the baptizing power of Truth, which has a tendency, as it is patiently abode under, to unveil the understanding, clearly and distinctly to discover the snares which satan, or his emissaries have laid for us; and I believe these snares and baits are always suited to our various natural inclinations.

As respects us, who have believed ourselves called, and not only called, but chosen of God, to bear a public testimony to his goodness,—Oh! that I in particular,—Oh! that all who are thus called, may dwell so deep as to be preserved from all the snares of the enemy, and kept under that Power which gives authority, and which “maketh his angels spirits, and his ministers a flaming fire,” that neither the stubble nor the chaffy natures can withstand. For I do verily believe, if there be but, on our part, a proper waiting for the fresh anointing, that the Lord will raise up “threshing instruments.” And Oh! how necessary it is to guard well against the working of self-imagination, compassing ourselves about with sparks, but not of the true fire;—and by impatience (when perhaps the anointing power was at work, and would have properly qualified) there has been strange fire offered, which I believe, without breach of charity, has been offensive in the sight of God, who will not accept “robbery for burnt offering;” but there must be a waiting in the holy silence, and ceasing from self-activity, until we feel the command, “proclaim my word which I have given thee, to this people.”

When there is such a clear discovery, it is an awful thing, and its consequences are fearful, to disobey such openings. But notwithstanding it is so, there has been at times, in myself, and it may be so with others, a reluctance to yield obedience; and then we are brought under chastisement and close rebuke; which may work in us a disposition of willingness to do any thing, in order to be relieved from the deep distress of mind that we feel. And here is the enemy again, presenting a way for us, and working upon the unmortified nature, proposing many things to us, in order to get from under this trying dispensation; which in these beclouded times, makes the trial still deeper and more exercising. But I have ever found it safest for me, in the course of my small experience, to bear the indignation of the Lord, till it be overpast,—and his mercy again revealed, with a clear evidence of his being again reconciled.

I cannot tell the reason, why I should be thus led; but hope these remarks may, by no means, be a discouragement to thee, whom I love and esteem. But if thou should have to travel in any of these trying paths, thou may remember that others have trod therein before thee. So, in dear love to thee, in which my wife joins, I remain thy assured Friend,

DANIEL OFFLEY, JUN.

To Peter Yarnall, Concord.

Philadelphia, 8th month 7th, 1781.

DEAR FRIEND,

I am willing to embrace the first opportunity of replying to thy acceptable favour, which I received last First day morning, directly after the close of an exercising meeting.

I mark, with pleasure, thy account of an increase of health, for which I hope we may ever be thankful; myself and family being also favoured with a good degree of the same, except a small turn of summer complaint, which my wife has been proved with, and which, in this trying hot season, has, and does continue to visit many; although few have been taken away with it, yet many have been brought very low. The weather has been very proving to the aged and infirm. But yet, dear Friend, there still remains a great reluctance to be blest,—a disposition of ease and indifference cherished. I have often thought, and had to marvel at the long-forgbearance and mercy of our God; and a language, similar to that formerly expressed respecting some other places, has often run through my mind. Oh! Philadelphia! Philadelphia! had the many powerful visitations, which have been extended to thee, been reached forth unto Sodom and Gomorrah, they would have repented long ago, in dust and ashes. Therefore the men of these cities shall rise up in judgment against thee, and, may I not say, condemn thee. But I do believe there are a living number, whose cries have entered into the ears of the Lord of Sabaoth, and he has opened a gracious ear to their mourning and sighings as between the porch and the altar,—with this language, “O Lord, spare us a little longer. Try us yet another year.” He has long waited for fruits. But it would be no marvel at all with me, if his anger should yet rise higher, and he should pour out the vials of his wrath upon the inhabitants of this once highly favoured city.

As to my own particular state, I have been of latter weeks, under much humbling exercise. Yesterday I attended our Quarterly meeting, and believe it was

favoured with a covering, which clearly evidenced that something good was still with us; and that the Lord had not wholly forsaken his people,—it may be for the sake of the “ten righteous,” whom he has yet found amongst us. And Oh! saith my soul, may their number increase;—and that we, who have put our hands to the gospel-plough, may not look back, nor through dust gathering on our garments and becoming soiled, thereby dim the beauty of holiness, and occasion the weak to stumble, and the daring rebel to reproach the holy Truth.

Thy certificate was applied for, and a committee appointed to draw one; but I believe Friends expect thy attendance at next Monthly meeting. I believe it cannot now be called a time of health in the city. My wife joins me in love to thee, in which I remain thy affectionate Friend,

DANIEL OFFLEY, JUN.

To Peter Yarnall.

Philadelphia, 7th month 29th, 1783.

DEAR FRIEND,

The long silence which has taken place between us, is on my part, no want of friendship; but rather as I have felt myself much unfit for any communication which might be either pleasing or profitable,—was not willing to trouble thee, or expose my own weakness,—lest it might in any measure tend to thy discouragement rather than profit. But, as I expect shortly to set out on a visit to Friends in New York, and its neighbourhood, having the concurrence of our Monthly meeting for that purpose,—I felt, on reading over one of thy letters which I some time ago received, a freedom to put pen to paper;—desir-

ing to be so preserved as to say nothing which may tend, in any wise, improperly to exalt or depress.

Not long since, I returned with my Friend George Dillwyn from the tour I now have in prospect. But, finding a too anxious desire after home, I returned too early,—to my own wounding. Oh! dear Friend, there is need for us to mind the pointing of the Lord's finger, both in going out and coming in: to be wholly unshackled from all the cumbering things of this world, and to be given up to his appointment and direction. If this was more the situation and state of such as are at times made use of as instruments in his holy hand, how many shining stars would there be, whose brightness would have a tendency to overawe those clouds of darkness, which sometimes do overspread our Sion. I feel a necessity for myself, to be more devoted in heart to run, with a becoming cheerfulness and resignation, the ways of his requiring, whereby my strength might more increase. For, how subtle is the adversary in his attempts to draw us back into captivity and thralldom! so that I have sometimes when in low desponding moments, been ready to query, who is able for these things?

But we have a merciful God to deal with, who when he has tried the integrity of our hearts, will arise in his mighty power, and put to flight the enemy: and thus our souls, wearied with exercise, will be permitted to enjoy a short, but precious sabbath May I, with thee, dear Friend, ever press forward through those crowds of opposition, which I believe neither of us, are exempt from;—that so, neither heights nor depths, principalities nor powers, things present nor to come, may ever be able to separate us from the love of God in Christ Jesus. As this be-

comes our daily concern, I humbly hope that way will be made for the remnant of God's Israel to pass through as on dry land, to the praise of his holy name.

As nothing more occurs particularly to write, I close with love to thyself and wife, and am thy affectionate Friend,

DANIEL OFFLEY, JUN.

To revive in remembrance, the godly care and concern of Friends, for the preservation of the youth and others, the following Advice is republished. The fashions and amusements of the present time, it is to be feared, are drawing many away from those plain and retired habits which characterized Friends in former days. It may be a profitable enquiry, why so little active exertion is made to counteract the current of vain and unprofitable amusements, of corrupt customs and conversations, and of assimilation with the spirit of the world, exhibited in conformity with its policy and manners, in the pursuit of wealth, luxuries, superfluities and extravagance.—

ADVICE AND CAUTION

From the Monthly Meeting of Friends, in Philadelphia, the Twenty-third Day of the Ninth Month, 1768.

To our Friends and Brethren in Religious profession with us.

DEAR FRIENDS,

A deep exercise and fervent concern, being impressed on our minds, for the preservation and welfare of the members of our religious Society, and especially of the youth under our care, we affectionately exhort and advise all who make profession of being

led and guided by the dictates of the Divine principle of Light and Truth, to commemorate with reverence and thankfulness, the manifold mercies and blessings which, by the bounty of the Lord our God, are continued to us; and by integrity, sobriety, and circumspection of life and conversation, to manifest that we are sincerely desirous of walking answerable to so great favours.

We are engaged the more immediately to excite these considerations at this time, from an apprehension that the minds of the unwatchful, will be in danger of being captivated by the ensnaring diversions of the *Horse Races* and *Stage Plays*, which are intended to be again exhibited in and near this city.—We earnestly entreat and beseech you would seriously consider the danger and destructive tendency, of countenancing or encouraging these profane amusements, by attending, or being spectators of them, as they evidently tend to introduce idleness, licentiousness, and intemperance, and are directly opposite to the precepts and example of our Lord Jesus Christ, and to the testimony and practice of his disciples and followers in every age.

We therefore fervently desire that all Friends, to whom the important care of the youth is entrusted, would, by admonition and persuasion, endeavour to convince them of the hurtful consequences of being deluded by these ensnaring temptations, and where this labour fails of success, that they would discharge their duty faithfully, by proper restraints.

And, dearly beloved Youth, considering how many are drawn aside into vanity and folly, from the holy visitation of Divine Love, which you have at times been sensibly affected with, we entreat and beseech

you to avoid these temptations: suffer the sincere and ardent desires of your elder brethren for your present and eternal welfare, to have place in your minds.

Let a due consideration of the uncertainty of the time allotted you, excite you to devote it to the honour of God.—Attend to the restraints of Divine grace, and thus you will be preserved from the evils of the world, become serviceable in your several stations, and obtain true peace here, and a well grounded hope of everlasting happiness hereafter.

Signed in, and on behalf of our said Meeting, by
JOHN PEMBERTON, *Clerk at this time.*

To Rowland Robinson, Carolina.

Newport, Rhode Island, 2d. mo. 1784.

When o'er my head, the hov'ring tempest flies,
And angry billows meet the low'ring skies:
When from the north, the wind impetuous pours,
And the hoarse beach with voice responsive roars:—
My heart, still anxious for thy safety, flies
O'er pathless seas, where hourly dangers rise.
Attach'd to thee, by many a tender tie,
It dares the power of absence to defy.
Thy virtues, Rowland, need not apprehend
The less'ning friendship of thy absent friend;
Whate'er misfortune may thy life infest,
Is sure to raise compassion in my breast:
Whatever joys and happiness are thine,
Are sure to kindle mutual joys in mine.
May heaven propitious, on my brother smile,
And all his toil with cheerful hope, beguile!

May it on thee diffuse its choicest ray,
 And every care with tenfold bliss repay!
 May the great Being, whose supreme decree
 Stills the harsh tumults of the raging sea,
 Direct thee safely o'er the pathless deep;
 Guide thee when waking, and protect thy sleep;
 And turn thy footsteps to thy native shore,
 To tempt the dangers of the seas no more!

But if affliction comes, with sorrowing face,
 To mark thy path, and every hope deface,
 May the good Shēpherd be forever nigh,
 Who wipes the streaming tears from ev'ry eye:—
 The healing balsam of his love impart,
 And soothe the sorrows that invade thy heart!
 By him attemper'd, may they only prove,
 The chain that links thee to his sacred love!

AMY.

How sweet are the effusions of sincere friendship!
 What delightful pleasure it gives us, to wait on those
 we love!

How many opportunities we may find of doing little offices of kindness and attention one to another, when true love and affection abound in the heart, uninterrupted!

Note.—If any of the subscribers to *Friends' Miscellany*, have failed to receive their numbers regularly; or, if they have been omitted altogether, they can be supplied by calling on, or addressing a note to Edward Townsend, S. E. corner of Chestnut and 10th streets, Lippincott & Parry, No. 57 North Second street, or to the editors in Byberry, of whom, also, complete numbers from the commencement, may be obtained, and to whom all new applications for subscription, can be made.

FRIENDS' MISCELLANY.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain, that nothing be lost.

John, vi. 12.

No. 7.

TENTH MONTH, 1831.

Vol. I.

JAMES HAMTON'S ESSAYS, &c.—CONTINUED.

A Brief Account of the Life and Death of my Sister, Mary Watson, who died the 29th of the 12th month, 1788.

She was remarkably tender and humane in her natural disposition, and very early became acquainted with that Divine principle which reproves for evil, and shows what is good.

As she advanced in age, being exposed to much company, and many seducing examples, she was favoured through an attention to this *Monitor within*, so to conduct herself as to preserve an unsullied reputation; often saying she found more real satisfaction in retirement, and the perusal of instructive authors, than in all the convivial assemblies of the youthful and gay.

About the eighteenth year of her age, she was married to John Watson, of Buckingham; a man, respectable both for his personal accomplishments and circumstances in the world, with whom she lived the remainder of her life, in near affection. In a short memorial he wrote concerning her, I find the following remarkable expressions:—"After an acquaintance of more than seventeen years, I can say

that I don't remember to have ever known her mind discomposed, or her countenance changed by *passion*; or to have heard her use an angry expression, on any occasion."

She was of a benevolent disposition, and extended her commiseration and charity to the objects of distress and need, of every denomination, within the circle of her acquaintance.

Her last sickness was a wasting disorder, of near two year's continuance, through which season she often suffered much. During the latter part of her illness, she was afflicted with great weakness and depression of spirits; it being a close conflict for her to become resigned to the prospect of leaving her family and small children, for whose pious education, free from the pollutions of a degenerate age, she often appeared much concerned. We have no room to doubt, that these afflictive dispensations had a tendency to wean her more effectually from all things here below;—for, in conversation, some weeks before her decease, she spoke of the necessity of resignation; and said she had experienced better days, in a spiritual sense, since her confinement, than ever she had done before.

She gave an affectionate charge to her children, respecting their conduct in life, directing them to a constant watchfulness over their words and actions, and prayer to kind Providence to guard them; saying, that such had been her practice, and that she had experienced it to be her preservation from many and various temptations; adding, that she had endeavoured to be faithful to what was manifested to be her duty, and now all was no more than sufficient to support, in the present trying season.

About twenty-four hours before her close, her bro-

ther Oliver Hamton was sitting by her bed side, when, taking him by the hand, she expressed herself in a very moving manner, as follows: "My brother, I can say but little. I don't yet feel that assurance of peace in my mind, which I could wish. I don't know the cause.—There is nothing else in my way.—I am resigned.—I have endeavoured to be faithful; in what was committed to my trust;—though sensible of many weaknesses."

Soon after this, it pleased Divine Providence to dispel those doubts—the distressing cloud which had covered her mind, was, through mercy, removed; and a lively prospect of the happiness prepared for those who finish their course in righteousness, was opened to her view.—Under this exulting prospect, she spoke out at intervals, as her strength would permit:—"Oh Father! thy blessed will be done, and not mine."—"O Lord! bless all my friends and relations." "Oh! the glory I have a prospect of." "I rejoice in my sufferings."—"Come, sweet Jesus, come quickly, and take me to thy arms.—I long to be released."

As the closing moment evidently approached, she said,—“I am resigned;—not my will be done, but thine, O Lord.”—"O Friends, be not discouraged at what you see in me;—the smallest glimpse of that light and peace I have a prospect of, is more than a recompense for all my sufferings."

To those about her, she said, "Tell my friends, I trust in the mercies of the Lord, in divine faith, having assurance he will receive me to himself."—She then repeated these words: "Sweet Jesus, come quickly."

She dropped many weighty expressions, not here particularly mentioned, and appeared evidently sen-

sible to the last. A very short time before her exit, tenderly embracing her husband, they took a most affectionate farewell of each other, so expressive of unfeigned love, as much to move those present.

Having led an innocent, virtuous life, and laid it down in such a frame of mind, we are comforted under a well-grounded belief, that she is now beyond the reach of woe, an inhabitant of those mansions of unceasing felicity, prepared by the Lord for the righteous.

Behold, here, a weak, timid woman, undaunted at the terrors of death and the grave, and happily triumphing over all, in the last extremity: A circumstance powerfully evincing, "that we follow not cunningly devised fables;" but that for those, who, while here on earth, serve God faithfully, according to their measure, there most certainly is prepared a futurity of inexpressible happiness.

And doth it not assure us with all the force of demonstration, that there is indeed a God, whose particular Providence is over us? and that future rewards and punishments, far from originating in idle imagination, are most certain?—I have ardently wished that we, who survive, may enter into a more earnest labour, properly to improve the time which is thus in mercy lengthened out to us;—that we may have our day's work done, and our accounts in readiness, whenever it shall please the great Judge of all the earth, to call us to our final account.

Letter to Oliver Hamton.

DEAR BROTHER,—I saw J. P. going down,—suppose to Court, and should have been glad if thou hadst remembered me by him.—Am altogether uncertain

of seeing him return; but am willing to scribble down something to be in readiness, if I should.

Have been, for the most part, since I saw thee, in a low, depressed frame of mind. Found a very pleasing packet for me, when I returned from Quarterly meeting. It contained a letter from M. and a small volume of Anatomy. I was much pleased with this, for a few days; but not enjoying the desired peace of mind, have been obliged to quit it, much in the cross to nature.—Don't feel easy with any study, at present;—have laid aside *Drawing* and reading of *History*, and mope about in the morning, as one half deprived of his senses; but I endeavour to be resigned, not doubting but my good is graciously designed in these restrictions.

In looking over the lives and actions of our cotemporaries, how few come under our observation, whose conduct appears sufficiently influenced by a truly Christian spirit. Religion, in the present day, seems to me, even among its professed votaries, too much to consist in speculation. Many who frequent our religious assemblies, remain, as it were, in the *outward court*; and these, apparently content with their situation, are always inanimate in their exertions to experience a growth in religion, and are what may be properly termed the *lukewarm*. If our eyes are opened to see that the cause of Truth can never be forwarded, nor our salvation effected, while we remain in this spot, we need not wonder, that our way is more strait than many others; nor, if our conduct is not in all things consistent, ought we to marvel, that our minds are called off from every study or pursuit, which might have a tendency to divert us from an invariable attention to the "*One thing needful*"

To the same.

DEAR BROTHER,

Though time admits writing but little, am willing to do it, in hopes that little may afford thee some amusement and satisfaction. Can sympathise with thee under discouragements, having been a fellow-sufferer therein, these several weeks. My mind has been as a sandy wilderness, dry and unfruitful; but this is a state through which every true Christian must pass. It is, by the children of God, who have gone before in the arduous path, described in a variety of very expressive allegories, all signifying, that it is through suffering we must be perfected;—as, undergoing a thorough cleansing, as with *fuller's soap*,—as, passing through a refiner's furnace; and as walking through the valley of the shadow of death, where the voice of the turtle, or of rejoicing is not heard.

From narrowly examining my own heart, I find it exceedingly depraved, and its affections too much set upon grovelling, animal pursuits. The seed of life therein is very small, and may be very justly compared to a stalk of corn growing among clods and stones, which almost smother it, and greatly retard its growth. These obstructions, we have no means of removing ourselves, but must patiently endure the refining operation of our All-wise Father, who, in his own time will, if we passively submit to him, break down and remove them, and make our barren wilderness as a fruitful garden. While we continue to love the Lord, and wait upon him with anxious desires, which he alone hath begotten in us, to be clothed upon with his pure spirit and power, I feel,

even in the depth of weakness and poverty, the most unshaken assurance, that he will never forget nor forsake us. "Thus, saith the Lord that created thee, O Jacob; and He that formed thee, O Israel, fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

J. H.

Memorandums, Narratives, Soliloquies, and Reflections.

4th mo. 8th, 1789.—Unwell the fore part of this day. Spent in comfortable regularity. My gratitude to kind Providence revived on the sight of a poor object, uncultivated in body and mind.

9th, 11th.—Mind low and pretty regular.

12th.—Greatly exercised at meeting, under a dark, dull spirit. A renewal of strength graciously extended, towards the close.

13th, 14th.—Mind low and dejected. Believe myself under an humbling dispensation, and have felt desirous to be resigned.

15th, 18th.—Low in health, and mind depressed; in which have laboured for patience and resignation.

19th.—An exercising time at meeting, in which was, nevertheless, favoured to feel the extendings of Divine love. Health but low this afternoon.

20th.—Health improved through divine favour.

Have endeavoured to preserve a steady, thankful frame of mind.—A poor Fourth day meeting.

23d.—My school being vacant on account of the measles; visited my friends and relations in Philadelphia, and some other places, to good satisfaction.

27th.—A few small, but precious intimations of Divine regard, for which have been thankful, as also for a renewal of health.

Passed through a village, and saw several poor, destitute objects,—my fellow-creatures!

Soliloquy.—Learn from hence, my soul, “How much thou owest unto thy Lord.”—Many valuable privileges thou enjoyest, which they want; but these thou canst not claim by merit, and therefore they must be attributed to the mercies of God. May he comfort them in their neglected, indigent state; and for his many favours to thee, fill thy heart with gratitude and love!

29th.—A painful, drowsy time at Fourth day meeting. I endeavoured to wait in patience, and have peace.

5th mo. 1st, 2d.—Mentally poor, but have wished to be preserved in watchfulness.

3d.—A laborious time at meeting; yet favoured to see, that bearing afflictions, and the various sorrows of human life, with patience and resignation, will be accounted unto us for righteousness.

4th.—Health but low.—Mind rather morose.

5th.—At Monthly meeting, a time of renewal of strength and encouragement; for which my heart has been thankful.

6th.—Lord, remember me for good, and enable me to do thy will.

9th.—Not so guarded in all respects as should have been.

10th.—At meeting, mind roving and unsettled.—Tempted,—overcome.—Reason to fear; my freedom from error has been owing to a want of temptation.

11th.—Mind low, and as under a cloud.—Too light at times in conversation. A painful Fourth day meeting.

My soul! thou art as one benighted and alone.—Lord, enable me to bear thy chastisements with patience, and to see wherefore thy rod is stretched forth.

14th.—Conduct and conversation, in some instances, too unguarded.

17th.—A wrestling drowsy meeting, yet favoured with a sense of Divine love.

Walked in the fields towards evening;—mind anxious and oppressed, under different prospects.—Craved Divine assistance, and ability to be resigned to whatever may be required of me.—Nature strong, and struggling for dominion.

21st.—A drowsy painful Fourth day meeting, yet encouraged under the ministry of John Simpson.

Narrative.

7th mo. 15th.—Having occupied the school at Wrightstown, under various discouragements, for two years past,—I, this spring apprehended myself clear of further service there, for the present.—My health, through close confinement, and much exercise of mind, being considerably impaired, I thought it ne-

cessary to recreate a few weeks, and accordingly rode about one hundred miles back, to see the country, in company with my brother Oliver, and a neighbouring Friend: Also took several other shorter journies; and finding my health much improved, ventured to turn my attention once more towards a residence in Philadelphia; and being solicited to join in the teaching business with Joseph Inskeep, the young man mentioned, page 230; after weighing the subject in my mind as fully as I was capable, at length concluded to go, and accordingly entered with him on the sixth instant.

I board with my dearly esteemed friends, Doctor Moore and wife, which I regard as a great favour. May I be humbly thankful for divine mercies!

7th mo. 17th.—Mentally poor, and mind too external.

18th, 19th.—A good meeting in the forenoon.—Attended the burial of S. Williams, who died of a short illness, being at meeting last First day.

She was a sweet, innocent, young woman, who had a few words in public testimony. As she lived beloved, so she died lamented by her friends and connections. Much pertinent exhortation was given by William Savery, both at the grave, and in evening meeting, tending to show the uncertainty of time, and the necessity of timely preparation for death.

My soul, how art thou prepared?

20th.—Attended the burial of one who died suddenly. Labour thou to be ready.—Dwell inward.—Strive to be more regular in thy conduct and conversation. Watch and be sober.

21st, 22d.—Thoughtful of my latter end.

23d.—A dull, heavy, week day meeting. Too external and light in talk.

25th.—Low in mind, and desirous of improvement in the best things.

26th.—At three meetings;—times of wrestling and labour, but attended with some solid satisfaction. Also attended a burial; the third I have been at within these eight days.

From those frequent deaths, take thou warning, and strive to have thy accounts in readiness.

27th.—Too talkative and vain. Oh! for more solidity in converse and deportment.

28th.—At Monthly meeting.—Several striplings, younger than myself, far exceed me in grace and divine animation.

My soul, the Lord hath often in mercy, visited thee, and yet thou remainest a poor unworthy creature, hardly fit to be called the least of his servants. Doth not this call for thy serious attention, and deep humiliation?

29th, 31st.—At my father's in the country. Attended the General and Youth's meetings there;—times of some refreshment.

8th mo. 1st.—In the country;—rather light and external in mind, and therefore not prepared to guard properly against temptation.

9th.—Returned to town. J—— and J——, mere striplings, much younger than I, far exceed me in fervour of mind.—Remember this!

10th.—Poor. Remember the slippery path thou treadest, and be thou watchful.

11th.—More circumspection and religious fervour wanting.

14th.—Mind much taken up with externals. Have discovered in myself an increasing love of company, and a growing dislike to the retirements of solitude. These are the infectious distempers of the times.—Behold the still small whisperer admonishes,—Look well to thy standing.

16th.—Attended three meetings. The two former very heavy, the latter more lively and encouraging.

17th.—Mind pretty steady and recollected.

18th.—Man could find but little fault with me; but the Lord sees not as man sees.

Saw the necessity of frequently retiring alone, for the sake of recollection.

19th.—An evening of light, unguarded discourse.

20th.—Favoured at meeting with a sense of Divine love.

21st.—Too much laugh and talk in company.

22d, 25th.—Sick of a fever.

26th.—In company with a person who, in many instances, evidenced himself above the *pure witness*, and too much a stranger to its operations on the mind. Left his company distressed, under an apprehension that I had been too light and unguarded in conversation.

27th.—Favoured this day with a more serious and solid frame of mind than usual. The Lord be thanked.

28th.—Sensible, at times, of the sweet influence of Divine love, yet believe an increase of sobriety wanting. An evening walk with A——. His steady propriety of conduct and tender frame of mind, exhibit a conspicuous example for my imitation.

30th.—At Fairhill meeting;—a dull time. At two others in town; the latter of which, I believe was a season of renewed visitation to many.

31st.—Indisposed;—but laboured for true patience.

9th mo. 1st.—A low time, but I hope preserved in patience.

3d.—This world and its spirit too much engrossed my attention.

6th.—Rode to Darby meeting. Made sensible there of my numerous infirmities; yet feeling a degree of Divine love attend my mind, the condescension of the great Shepherd, in noticing so unworthy a creature, appeared to me very great.

7th.—A more ardent engagement to be found watchful, necessary. Loquacious.

Lord! forgive my errors, and enable me to do thy will.

10th.—A laborious week-day meeting.

My soul, remember the time passes away, and is irrevocable; be earnest, therefore, to make a right improvement of it, and be more strictly watchful over all thy words and actions.—A greater care herein sorrowfully wanting.

11th.—Spiritually sensible of Divine regard and attention, for which I wish to retain a grateful sense.

17th.—A good time at meeting.

18th.—An evening walk among the monuments of the dead, in a burying ground, accompanied with many serious reflections, tending to revive in me the necessity of having my accounts in readiness against the solemn close.

19th.—My soul, be thou watchful and sober. Keep down in humility and self-abasement, for thou art an unworthy creature.

20th.—At three meetings; the first a solemn, precious season; in the others, have reason to lament my inattention and idleness of mind.

Lord! be mindful of thy unworthy creature!

22d.—A favoured meeting. Have been sensible of Divine goodness, and felt my mind under a solemn covering. Am thankful.

23d.—A season of sweet inward peace, and an humble recollected frame of mind. Great gratitude requisite for this favour.

29th.—Sensible that I am a poor weak creature;—Apt to court the vain applause and esteem of men; Fond of being fine, and appearing elegantly equipped;—Ashamed of being seen in the company of persons who make a coarse, homely appearance; but much elated, on being noticed by those of eminence or wealth!—Alas! what a picture!

Soliloquy.—My soul, seriously ruminate upon this degeneracy of heart, thus secretly operating in thee; take shame for such weakness, and earnestly labour, through Divine assistance, to raise thy affections, and fix them upon objects more worthy a rational and immortal being.

10th mo. 3d.—A season of Divine favour at our Yearly Meeting.

4th.—Mind dissipated amidst abundance of business, and too little attentive to the “one thing needful.”

8th.—Favoured this evening with a sense of Divine love, in which my own unworthiness has appeared very great. Be more watchful.

9th, 10th.—A mortifying circumstance in receiving a very bare recommendation, by certificate, from Wrightstown Monthly meeting.

11th.—At three meetings. Sensible of the powers of darkness secretly operating against me. Favoured with near approaches to the throne of Grace, attended with a comfortable renewal of faith in the protecting arm of Divine Goodness.

17th.—Time passeth away; be thou watchful, labouring to have thy lamp trimmed, and furnished with oil.

18th.—Indisposed. Took physic, and went not out.

19th, 20th.—Still indisposed. Mind too little acquainted with religious retirement.—External, inanimate. Lord, increase my religious ardour.

24th.—In this time of indisposition, have been led to think seriously of my latter end; and been very desirous, that if health should be again graciously restored, I might suffer nothing to hide from me so important a consideration.

25th.—Meetings small, by reason of the extraordinary prevalence of an epidemic disease, called the *Influenza*. In the evening, indiscreetly talkative.

26th.—Lord! I am poor. O forget me not.

27th.—A renewal of Divine favour, at Monthly meeting. I have been made to rejoice in humble thankfulness.

28th.—Low, and steady in mind. The Lord be thanked for his kind preservation of me.

29th.—Favoured with an humble, thankful frame of mind.

30th, 31st.—Heard of the death of two old men, whom I have known from my infancy, A. C. and B. F. Many serious reflections thereon.

11th mo. 1st.—At three favoured, solemn meetings.

2d.—At Quarterly meeting.—Have reason to fear the encroachment of loquacity, or a propensity to talk where I ought to be silent.—Soul, thou abhorrest impertinence in others; take care that thou art not guilty of it thyself. Lord, be pleased to preserve me in humility.

8th.—Have passed this week in comfortable regularity;—felt my mind, at times, under a solemn covering. Lord, draw me nearer to thee, and enable me to live more and more answerable to thy wonderful kindness.

28th.—Much engaged in business. In many instances, too much levity: Favoured sometimes to get to the place of prayer, and to crave strength to regulate my conduct agreeably to the dictates of true wisdom.

O that thou, Lord, mayest be with me, and enable me to act a part more consistent with my judgment, and the plainness of my dress; that so the testimony of thy Truth may not suffer through my weakness.

4th mo. 3d. 1790.—Have passed through a low stripped season.—Shown feelingly my unworthiness, and insufficiency to do any good, or make the least religious advancement without divine assistance.

Soliloquy.—Soul, how long will it be, ere thou learn wisdom. Since thou first enteredst into the Holy Master's service, he hath often seen meet to withdraw his light and presence, and leave thee for a season to labour, as it were, alone and benighted.—Here, sensible of thy own weakness, it is necessary thou shouldst strive earnestly to keep upon thy watch, waiting patiently for the Master's return; but instead of this, thou hast been inclined to slumber, and the enemy hath stolen in, and much damaged thy vineyard. How often hath this been the case, and yet, like a slothful and perverse servant, thou wilt not be wise. Now, when the Master is pleased to return, and seeth thy desolation, how wilt thou appear before him?

Ah, worthless me! had not his kindness, his forbearance and love been exceedingly great, thou, long since, wouldst have been cast from his presence, and had thy portion among the miserable wretches who walk in darkness.

Oh! meditate deeply hereon, and receive instruction.

Alas! for this chaffy disposition, this spirit of loquacity, how much too predominant!—Soul! arise, for thy day is spending, and thy work far behind.

A brief account of David Hamton, son of John Hamton, deceased.

David Hamton was thriving in his business, and advancing in religious experience, so as to promise to

become a useful member of religious society. He was advancing towards middle age, in the general enjoyment of good health, when it pleased the all-wise Disposer of events to visit him with a severe illness, which at length terminated his labours in this world. He wholly lost the use of his limbs, and was unable to stand, or move about, without assistance, for more than two years before his decease.

During the continuance of this afflictive dispensation, he was preserved in great patience and resignation;—signifying that he was often refreshed, under a lively sense of Divine mercy and goodness to his soul. A few days before his death, he told his mother, there appeared nothing in his way, and that he was resigned to leave the world. He departed this life, on the 18th of the 4th month, 1790, in his 33d year.

Although he was but little known in the world; yet believing him to be a person favoured by the Most High, with a seat in his mansions of rest, I feel desirous to leave this short memorial concerning him, fervently wishing that, by often recollecting the virtues of my companions, who have passed out of time, before me, I may be excited to more diligence in finishing my *day's work* in due season.

26th.—A more deep inward travail of mind necessary. Engrossed too much with externals.

27th.—Thoughtful of my latter end, and the importance of a timely preparation for it.

At Monthly meeting; expressed a sentiment in much weakness and fear; had peace in so doing.

Submitted to an appointment, for the first time, on Truth's service.

Lord, thou knowest my frailty. Oh preserve me in true humility, and a patient perseverance in well-doing; having, in my religious movements, no other view than the doing of thy will.

29th.—A season of Divine favour and enlargement of mind, in the way of life. Conformed, on two occasions, to what I believed my duty; rewarded with peace.

Soliloquy.—When in the cross to nature, thou hast done any service for Master, remember that thou art, in thyself, a weak unworthy creature, and that all the good thou canst do, is owing to the efficacious operation of his holy Spirit. Oh! therefore, beware of that monster, *spiritual pride*. Be content to enjoy quietly, in thy own mind, that sweet peace which accompanies virtuous actions; and beware of losing this heaven-descended blessing, by improperly speaking to others of thy experiences and enjoyments.

5th mo. 1st.—Too careless of preserving that watchful, recollected frame of mind, necessary for the true Christian's daily experience.

2d.—At three meetings; the last a hard wrestling time, but attended with encouragement, as it evinced the truth of a former experience: "They who wait upon the Lord, shall renew their strength."

3d, 4th.—Attended Quarterly and Youth's meetings. Felt a motion in my mind to attend the meeting held quarterly, for the Black people. Neglected this. Distress of mind and weakness, the consequence. Soul! remember thou this.

5th, 7th.—A season of inward poverty. Keep upon thy guard.

8th.—When a young Friend of note offered thee, this afternoon, a horse to ride out with him, wast thou not elated on the occasion? Be rather humbly thankful for this kind attention, than vain of it.

9th.—Indisposed, and depressed in mind. The afternoon meeting remarkably dull and afflictive.

In company with two old Friends, who discoursed together about the companions of their youth, men eminent for their learning, their riches, and the splendid figure they made in the world. Over most of these, the curtain of death has long since been spread. Their wisdom and greatness could not shield them from this common lot of mortals; and they are now in the fruition of a reward, not according to the fame and honour conferred by the world, but according as they practiced piety and virtue.

Soliloquy.—Soul! thou art now in mutability;—thou art sensible that the honour that cometh from man only, is but dross; and that nothing short of a life spent in the practice of pure, undefiled religion, will be found available in the dread closing hour. Now is thy time, and *now only*. Oh! therefore, be earnest, for vastly important is the consequence.

10th.—The vile part predominant. In company; thought a Friend exceeded in freedom, on which I made some pert unbecoming remarks, amounting to rudeness.

11th.—A time of trial and exercise of mind. Lord, remember poor me!

12th, 15th.—Indolence and mental poverty abound. Thou art very unworthy.

16th.—Indisposed; yet found an engagement to

walk out of town about three miles, to Fairhill meeting. Favoured, as I sat there, under much bodily pain, with a precious illumination, in which was impressed on my mind, with powerful conviction, "That man, as a creature, is, in a religious sense, nothing; that the battle is not to the strong, nor the race to the swift; but that it is through mere mercy we are saved, not by works of our own, but by a total surrender of self, and submission to the great Master Workman, to be formed and polished, as he shall think most proper."

18th.—Deeply exercised in the school. Endeavoured to ease my mind, by seriously addressing those children whose conduct was improper. Much good, I have no doubt, would have been the consequence, had the *manner* been as unexceptionable as the *matter*.

The care and government of children, is certainly an employment of serious moment to those who are properly dipped under it. Lord, I believe thou hast called me to dedicate my time to the service of the rising youth. I dearly love them. I am anxious for their substantial good. O grant me an increase of firmness and true wisdom, that my conduct before them may be marked with religious propriety, and have a tendency to draw them nearer unto thee.

19th.—Favoured with a calm easy mind, after yesterday's labours. Beware of losing this sweet sense, by indulging a communicative disposition, handing that forth to others, which thou oughtest to keep for thy own use.

20th.—At meeting, much too indolent in mental exercise. Dined intemperately.

21st.—A sickly season, and many removed with short warning. A solemn time at the burial of a Friend.

Soliloquy.—Thou art now in time, passing briskly down the stream of life, towards the ocean of eternity, into which many are entering before thee. Thou knowest not how soon thou mayest follow; and when there, canst *never* return. Oh! therefore, ever keep in memory the awfulness of passing from works to rewards, and earnestly labour for a right disposal of thy precious time and talents.

23^d. Discovered in myself, the latent shoots of vanity, pride, and a base respect of persons.

As the heart of man is, by nature, very deceitful and wicked, and it hath pleased the great Master, thus to open in thee, a sight of thy imperfections; be thankful for the discovery, and crave his assistance for amendment. O my vile heart, when wilt thou be cleansed?

24th. Exercised in the school; attended to what appeared my duty, and believe it proved a season of some instruction to myself, as well as those concerned with me.

25th. A favoured time at Monthly meeting. Felt a disposition to be active; but keeping in the patience, saw the necessity of attaining a more thorough qualification, than I as yet have.

26th. Unwatchful. Too much laugh, and unsanctified discourse. Basely submitted to a temptation. Oh! how unworthy a creature! Behold, how deeply the root of evil remaineth in thee! When the Master's presence is a little withdrawn, thou art as

chaff before the wind. Remember the Soliloquy of the third of last month.

27th. Favoured with a calm steady mind. Lord, pardon yesterday's folly.

28th. At meeting, too indolent.

29th, 30th. Rode to my father's. Many serious reflections on my journey alone. Too much life in finery. Oh! for an increase of true humility of heart.

6th mo. 3d. My companion in business, sick for some days past: exercised with much care and toil, in the school. Favoured with a steady patient mind, and enabled to perform my duty to satisfaction; for which am thankful.

5th. Perplexed with much business, my companion being still indisposed. Feel myself a poor, weak creature. Oh! for divine assistance and preservation!

6th. At meetings; mind in an humble, tractable frame. Saw my unworthiness, and besought the Lord to make me in his hands, as the clay of the potter, passive, and willing to be wrought into any form he should see fit.

7th. Mind in a low abased frame.

8th. Another day is irrevocably gone. See that thou art careful not to spend thy time in vain. Oh! for more animation in the cause of religion.

9th. Be more circumspect in thy conduct; more recollected, steady and sober in company. Grieved under a recollection of error, in these respects, to-day.

10th. A comfortable reviving time at meeting.

11th. A solemn time at a funeral.

Soliloquy. Remember that thou also art passing towards the closing hour. Sure it is a solemn thing to die. O my soul! frequently *ruminate* on the awfulness of that state of unchangeable peace or misery, into which thou wilt enter, on the dissolution of this frail body.

12th. May I be concerned to pay more attention to the "one thing needful." Too laughable and unguarded.

13th. At three meetings; the first two, dull and heavy; the last ended with a short, pertinent declaration, tending to encourage to a patient, humble waiting for the bread of life.

14th. Thoughtful and sober.

17th. Weak and unwatchful. Tempted—sinned—Repented—Prayed. Unworthy creature!

Alas! Lord, what shall I say? Thou knowest me; thou knowest my propensity to folly. Oh! take not from me thy Holy Spirit; but be pleased to strengthen and animate my endeavours to serve thee more perfectly.

18th. A time of humility and exercise of soul. Beware of a light, laughable spirit.

20th. Mind under deep exercise, on several accounts. Delivered a sentiment at Monthly meeting, the propriety of which, have since doubted. O! let thy present anxiety of mind make a strong impression, and lead thee to more caution.

26th. Almost a blank these several days past. May I never forget, that time is ever on the wing;

a circumstance that points out the necessity of having my accounts in readiness.

27th. Attended three meetings. Thou hast entered upon thy twenty-seventh year; but, alas! little hast thou done in the cause of righteousness.

28th, 29th. Low in health, and low in mind. Have laboured for patience and resignation, and feel thankful, even under sufferings.

30th. In thy endeavours to be cheerful, guard against levity.

7th mo. 3d. A low, stripped season; but hope, not without some religious improvement.

4th. At evening meeting; a season of renewed visitation, under the ministry of Peter Yarnall.

A church visit performed to satisfaction.

5th, 6th. Renewed occasion to lament my instability, and to see my incapacity to act as I ought, without superior assistance.

7th. Tempted to folly, and basely submitted.— Alas! what shall I say? Lord, I am as one whose strength is departed from him. Oh! undertake for me.

8th. Strengthened and encouraged at meeting.

- 9th. In company, endeavour to be more sober and recollected. Strive for that happy mean, *cheerfulness*, without *levity*.

11th. At three meetings, great poverty experienced.

12th. A low season. Indulged too much in levity. Secular affairs occupied the place of religious duty. O thou sluggish servant! labour for a more

close attention to the gentle movings of the divine *Monitor within*. This, in a late instance, disregarded to thy certain loss.

16th. If thou wouldst have thy conduct marked with propriety, and wouldst reflect with satisfaction on the past actions of the day, guard with the strictest attention, all thy words and deeds.

18th. A favoured meeting under the powerful ministry of Peter Yarnall. The youth were closely pressed to make a timely preparation for eternity, by a diligent improvement of their precious time and talents.

20th. Art thou properly attentive to the one thing needful?

22d. A very trying meeting.—Enjoy an humble thankful frame of mind this evening.

25th.—A poor dull meeting at Fairhill; but favoured in the evening with an extraordinary season at Market street. In weakness and fear, performed a visit in secret to a member of our Monthly meeting, I hope to his and my own advantage.

26th.—In discourse, neither so careful of the *matter* nor *manner* as I ought to have been. Oh! how weak and imprudent I am!

27th.—A serious time at Monthly meeting; rewarded with peace.

Soliloquy.—Thou hast lately been called forth a little into the public service of the church.—Oh! remember, that thy standing is in difficult places, and strive to keep in true humility. Lord preserve me!

28th, 31st.—A tour to Wrightstown, to the Gene-

ral and Youth's meeting. Much favoured under the living powerful ministry of Peter Yarnall.—Keep thou humble and low, labouring as much as possible to preserve an inward recollected frame of mind.

8th mo. 1st.—At three meetings. Yesterday's cautions renewed and deeply impressed on my mind. Keep thou in an humble recollected frame of mind.

2d.—At Quarterly meeting, to me a low trying time.

3d.—Attended a meeting held for the black people. The great universal Parent's regard appeared conspicuously extended to the assembly.

4th, 14th.—In the country among my relations.

15th.—Attended three meetings. Made some smart remarks on the imprudence of a neighbour. Be always charitable, and remember it is much easier to espy faults in others, than avoid them thyself.

16th.—Labour to preserve an humble, steady, centred state of mind. It hath of late conspicuously appeared a duty required of thee, to strive to maintain a watchful, weighty frame of spirit; that thou mayest be in readiness to obey at all times, the Master's commands.

17th.—A church visit in conjunction with some other friends;—attended with some ardent labour, performed in weakness and fear. From after-feelings, some reason to believe it acceptable to the great Master of the household.

Soliloquy.—O soul, treasure up these things, and endeavour to improve from them. Ever bear in mind, that thou art in thyself a poor unworthy creature, incapable, without superior assistance, of per-

forming acceptably the least service in the Lord's vineyard;—Oh! therefore, be cautious never to move, till his instructive voice is intelligibly heard.

18th.—Oh! for a more steady, watchful frame of mind!

19th.—An excellent week-day meeting. Several lively testimonies, tending to encourage the laborious to hold on their way without fainting. The Lord be thanked!

20th.—Cautiously guard against *levity* in thy conduct and conversation. Labour earnestly to set thy children an example of daily prudence and sobriety.

21st.—Heard this morning of the death of C——.

Soliloquy and Remarks.—Mayst thou, my soul, receive instruction from this affecting event. Deeply versed in human policy, this man acquired an extensive influence over people of various ranks and persuasions. He was a great stickler for *morality*; but alas! this is often unaccompanied with those warm benevolent affections of heart, which arise from pure innate *virtue*. As he was hastily advancing towards the summit of his wishes, flushed with health, in the meridian of his glory, the hand of death arrested him. A few days ago, he was gay and well, and now a sad object of commiseration, forever hid in the narrow enclosures of the tomb.

Oh! what is man! and what are all the honours of the world? He a shadow, and they delusive phantoms.

Behold here, my soul, the dark conclusion of all that this world can bestow. May the love of God; pure, undefiled religion, be invariably the object of

thy pursuit: for when all things else fail, and the world forever recedes, it shall rise into dominion, and bear thee to a blessed eternity!

22d. A sweet time as I walked alone to Fairhill meeting. A precious illumination, evidencing that the impatience of the creature under the forming hand of the great Master workman,—its activity and desires to arise and enter into labour without waiting to be duly qualified,—have a direct tendency to mar the work of grace in the heart, and produce a spurious, untimely birth.

We read that John the Baptist, that “greatest of prophets,” was in the wilderness until his showing forth unto the people. In the wilderness,—a place remote, secluded from the knowledge and attention of mankind. The apostles also, were commanded by their Lord, “to tarry at Jerusalem, till they were endued with power from on high.”

May I often seriously ponder the important instruction herein conveyed to the seeking soul!

24th.—At Monthly meeting;—business managed to pretty good satisfaction. Soon after coming out of meeting, my laughter was excited in an unseemly manner, by a friend who represented a circumstance in a ludicrous light. Oh! for a more steady attention to true sobriety.

Lord, preserve me in humility and watchfulness. Show me more and more clearly, the necessity of having all my religious movements in thy will.

29th.—Spent this day in retirement, and at three meetings. A time of some strength and encouragement. The *watchword* of the day is, “Seek more

opportunities of coming to a state of true *mental silence*.

30th Remember the watchword of yesterday.

31st. Favoured with an humble, teachable frame of mind.

9th mo. 1st. Mind low, humble, and deeply exercised in the school. Oh! that I may be enabled faithfully to discharge my duty herein.

3d. Exceeded the holy bounds of moderation in my conversation.

4th. Dejected in mind, and rather peevish, so as to give too much way to anger, in a trying occurrence in school.

5th. Comforted early this morning with a belief that the protecting arm of Divine Love is ever around his flock for good. At two meetings;—saw the excellency of true patience and resignation under sufferings; and hope I was enabled to make some advances towards this desirable situation.

6th, 7th. Mind in a low, suffering state.

8th. Experienced the propriety of this caution, "Defer not till to-morrow, what thou oughtest to do to-day."

9th. A painful, heavy meeting. Blessed with a comfortable degree of resignation to the allotments of Providence.

11th. When, from an apprehension of duty, thou feelest an inward motion to speak to others, beware that thou enlarge not beyond the opening before thee. Attend carefully to the *matter* and *manner*.

12th. At three low, afflictive meetings. Comforted with this text, "The just shall live by faith."

13th, 16th. A low, depressed season; but favoured with some encouragement at a week-day meeting.

18th. Too external in mind, and too little attentive to strict propriety of conduct.

19th. Too indolent at meetings. Weakly sunk under a temptation. How affectingly have I experienced the truth of this assertion, "My righteousness is as rags."

20th. Wounded the feelings of a friend by an incautious contradiction. Carefully guard that little incendiary, the *tongue*.

21st. At Monthly meeting; experienced the necessity to be cautious, not only of speaking too much, but also, of not speaking enough. We may sometimes be improperly silent. Oh! that I may increase in concern to attend punctually to the motion of the *inspeaking word of life*.

24th. In some instances, too little attentive to preserve that steady deportment, becoming my profession.

28th. At Yearly meeting. This morning, a testimony from Friends of Great Britain, lately received, concerning Thomas Ross, was read, to the comfort and instruction of many present. A strong desire hath attended, that I may be lastingly benefited thereby.

30th. At a meeting for worship. Have been lately under deep discouragement of mind, but was this

morning revived and strengthened. William Savery in a short, powerful testimony, addressed to the youth, used the following expressions with peculiar energy; "The Lord hath need of you."

10th mo. 6th. Have, latterly, under great poverty and abasement of mind, been favoured with some precious seasons, in which have experienced a comfortable degree of resignation to the Master's will concerning me.

EULOGIUM

On a very amiable Pupil, Anne Anderson, daughter of William Anderson, of Philadelphia.—Written chiefly to benefit her surviving companions.

"Escap'd from life, and all its train of ills,
Which, ah! too sure the hoary pilgrim feels;
To shorter trial doom'd, and lighter toil,
Ere sin could tempt her, or the world defile,
She, favoured innocent, retires to rest,
Tastes but the cup of sorrow, and is blest."

As the righteous are pronounced "blessed," even in death; so a tribute of commemoration appears due to the memory of those little ones, whose prudence and virtue raised them to eminent stations among their companions. Dear, much loved Amanda, whose cold remains have just been solemnly committed to the dust, holds her rank among the foremost of this distinguished class.

Amanda's temper was naturally cheerful, but generally preserved from any tincture of improper levity. Blessed with great sensibility of heart, and an

unusual degree of good nature, her actions were finely blended with an air of sweetness and ease. These amiable qualities, together with modesty and humility, a kind disposition to oblige, and a prudence and native dignity of manners, rarely found in those of her age, united to render the dear girl conspicuously amiable.

Patient of controul, unwearied in application, she advanced with rapidity in the paths of science, proper for her to tread. Although early raised from the lowest to the highest station among her fellow students, her humility and sweetness of temper were such, that envy, finding nothing for malevolence to work upon, turned away, and was silent before her.

When contemplating the loss of so much worth, how can we but exclaim:—Oh! inexorable Death! why should this tender, this promising plant, fall beneath thy unrelenting hand? Why didst thou not rather arrest some stupid, some worthless mortal, who lives but to burthen creation? Why not rather some slave of dissipation, who bows at the shrine of intemperance and folly; and whose contagious example spreads extensive ruin?

Dear, lovely maiden! how can we but lament the loss of thee!—So some fair flowret of the vale, scarce beginning to unfold its fragrant foliage on the mild bosom of spring, torn from its native stalk, is cast forth to rise no more. But restrain your tears, ye sorrowing relatives. Amanda is happy. Pleasing thought. Even now, perhaps, numbered among the beatified spirits, a smiling seraph, she exults in glory, forever separated from the temptations, the sorrows and vicissitudes of human life.

Ye dear and tender companions of Amanda, who

loved her when living, and at her death, dropped over her the tear of commiseration, remember her, and be instructed. From her early departure out of time, learn the sad reality of what hath often been told you;—that Death awaits every period of human life; and with a hasty summons taketh from the world the youth as well as the aged.—And let a recollection of Amanda's affability and patience, her readiness to oblige, and all her nameless virtues, animate your exertions to tread her path.

REFLECTIONS

Occasioned by an extraordinary exhibition of parade, at a wedding among Friends.

Why should the glare of human grandeur, so much attract our attention? Why should we be dazzled with a pompous display of that which is unsubstantial, and confers no real worth? Those who now exhibit such conspicuous examples of terrestrial greatness—where are their fathers? Could their riches exempt them from the stroke of death? No: covered with dust, and food for worms, they are now no way superior to their meanest cotemporary. As they are, so shall these, their descendants be, who, now clothed in grandeur, so much excite the admiration of superficial observers.

How vain is human glory! and how unsubstantial that happiness which is founded thereon! Weak is the basis, and tottering the superstructure. A few years shall take from us the power of possession.—Sickness, and a train of destructive incidents, await every period of human life, and render extremely uncertain, the tenure of all its enjoyments. And were it possible for us to pass through the different

stages of our existence here, unmolested with these sorrows, and in the uninterrupted enjoyment of all that this world can afford; yet we are sure that a few revolving suns must measure out the round of our pleasures, and the solemn shades of death forever separate us from the delusive phantoms of human glory.

Hence, the truly wise in all ages, strongly impressed with a sense of the real emptiness of present enjoyments, have had their affections raised from these grovelling pursuits, and fixed upon what is infinitely more substantial. They have been animated in their endeavours to gain admittance into the mansions of future felicity, prepared for the righteous, into which nothing impure can ever enter; and from whence, by an immutable decree of the Most High, all sorrow, sickness and death are eternally precluded.

It is our practice in school, when the business is gone through, to cause the children frequently to sit awhile in silence, before they are dismissed. The following lines are an attempt to explain to them the reason of the practice.

DEAR GIRLS,

During the seasons of our sitting in silence, I have frequently been sorry on observing in many of you, not only a bodily restlessness, but an unsettled state of mind; regretting, perhaps, that your time is thus spent in a manner, which to you may appear unprofitable.

Very important is it to be properly acquainted with true silence of mind; and that children should early be instructed in it, is agreeable to true wisdom, and perfectly consonant with the judgment of many per-

sons eminent for piety and virtue. Of this number was the late justly celebrated Dr. Fothergill, who ranks it among the essentials in the education of youth.

As many of you, dear girls, appear not to know what is meant by this *state of silence*, which has so frequently been mentioned to you, and the knowledge of which is so essential to us all, I have been induced to attempt an explanation of it, in order thereby to render this important duty more intelligible to your understandings.

Having taken your seats, endeavour to become still and quiet, carefully avoiding conversation, and whatever else may have a tendency to divert the mind.

Collect all your attention, and seriously ruminate on the actions in which you have taken a part since you rose in the morning. If you have done any evil, naughty action, which you know to be wrong, the remembrance will give you pain:—you will experience a secret uneasiness of mind, which is inseparably connected with bad actions. If you have been good, obedient children, and behaved well; at the recollection thereof you will feel a secret joy, a pleasing serenity of mind,—ever the happy attendants of conscious virtue.

Now this inwardly collected situation, in which we endeavour to call off our attention from all the objects about us, and settle down into quietude both of body and mind, is what is meant by that *state of mental silence*, I am wishing to explain and recommend.

This *pain or joy*, felt in the secret of the mind, on the recollection of our good or evil actions, is what the Society of Friends style the *strivings of the Spirit of Truth*; and people of other religious denominations,—*the convictions of Conscience*.

However strange it may appear to some, it has been the indubitable experience of thousands, that as this *secret sense* is frequently and seriously attended to, it will gradually enlarge, and become more evident to the mind; not only reproving for evil when committed, but discovering to us things in their nature or tendency wicked, and through Divine assistance giving strength to avoid them.

As this most excellent principle thus influences the mind, it discovers to us our weakness and imperfection, and leads to an acquaintance with infinite Goodness. As we are hereby made sensible of our errors and wants, and of his inimitable perfections,—his benevolence and mercy; we are at times favoured with a qualification to entreat him, in a proper manner, for his forgiveness, and continued protection.

Hence we see, this *silent waiting*, when properly practised, is productive of the most important instruction: it makes us acquainted with ourselves, and directs with certainty to the true source of all real and acceptable devotion.

10th mo. 20th, 1790. A number of Southern Indians, with their Chieftain, who is a man of much note among them, spent several days during the course of last summer, in this city. They were, on their way to Congress, then sitting in New York, and sent to establish a peace between us and their nations. At the request of the President of the United States, great attention and respect were shown them by the citizens, while among us.

As they came from a country far south, and were thought to be much unacquainted with the principles of our religious society, Friends were desirous of hav-

ing a conference with them, in order to lay before them the peaceable tenets of our profession: accordingly, a considerable number met, and appointed several judicious Friends present, to wait upon them for that purpose. As we were waiting in silence, before this appointment took place, our ancient friend, Isaac Zane delivered in a lively, weighty manner, the following instructive narrative, respecting some Indians at a former treaty held with them at Lancaster.

“Among the Indians who resorted to the Treaty, were three, who came from a far country, and who knew so little of the Europeans, as to be unacquainted with the use of fire-arms. These kept much by themselves, spoke but little, and appeared very shy of the white people. One who, with many other friends, was present at the treaty, felt an engagement of mind to have a religious conference with these strangers. He spoke to them under a solemn, weighty frame of mind. The power attending his language penetrated their hearts, and tears trickled down their cheeks. They were greatly affected; and stretching forth their arms, and closing their hands, said in their figurative manner: *“We will take it in our hands. We will hold it fast:—we will lose none of it:—we will carefully bear it to our brethren, and there open wide our hands, and spread it joyfully among them.”*

To the humane, to the philanthropic Christian, a pleasing evidence this, of the universality of the grace of God; and a cogent argument against those narrow systems, which would confine this most precious gift, to particular sects or communities of men.

1st mo. 16th, 1791. It has been a time of deep po-

verty of mind to me for some time past. My way, both inwardly and outwardly has been blocked up. I have felt myself as a forlorn stranger in the world, and as the most unworthy of my species. Was yesterday, through the ministry of Rebecca Ridgway, favoured with a reviving visitation of love from the great Dispenser of all our blessings. My soul has been humbly thankful for this renewed attention; and my fervent desires are, that I may strive daily to live answerably to his great and unmerited love; that I may make a more perfect surrender of all my desires and affections to his will, and more and more devote my time and talents to his service.

20th.—A favoured time at week-day meeting. Resignation to Divine appointment prevalent. Sealed upon my understanding, that if for Christ's sake I become a man of no repute in the world, and suffer reproach and neglect, a reward of peace shall be laid up for me against the solemn day of decision.

A BIRTH-DAY REFLECTION.

Come, my soul, retired from the world, and all its commotions and delusive pleasures, dedicate in silence this evening to instructive meditation.

How solemn is it, seriously to reflect on the silent lapse of time! Seven and twenty suns have run their annual course, since thou wast called into being. Thus, already has passed more than an equal share of a longer life, than thou hast reason to expect; and what hast thou done? Important is the consideration!

A few years back, thou wast but an infant, enveloped in all the shades of ignorance; now arrived to the state of manhood, thou art busied in the various scenes of life;—and many years cannot elapse, ere

this frail body must return to native dust, and the immortal spirit ascend before the awful Judge, to receive a retribution according to the actions, in which thou art now daily engrossed. Oh! then, cast around thee an eye of solicitude, and see what thou art doing;—how thy accounts stand!

The Lord's providence hath been stretched over thee: he hath favoured thee with many blessings:—art thou living answerably to his benevolent regard? Year after year, fraught with renewed mercies, hath passed over thy head. Let therefore no murmur ever enter thy heart; but, sensible of much weakness, let deep humility and gratitude influence every thought and action.

A large portion of thy life has passed; and oh! how little hast thou done in the Master's vineyard. Many of thy former companions and near connexions, since thou attainedst the years of understanding, have been removed from works to rewards. Thou art still continued in probation. That thy time is thus extended,—that thou art favoured with an opportunity of preparing for the solemn change,—esteem thou as an unspeakable mercy.

O remember with shame, thy former inactivity and unwatchfulness;—thy former self-willedness and disobedience; and anxiously strive to double thy diligence, that no future day or hour may pass unimproved.

Lord! guard my life. O animate me to run the race thou hast set before me! Create in me a clean heart, and renew within me a right spirit. Teach me to number my days, that I may see how frail I am. Finally, O be pleased, through all the perils of my journey here, to preserve me so chaste and upright,

so obedient in all things to thy holy will, that I may be strengthened to stand before thee undismayed, in thy great and terrible day of judgment.

10th mo. 1st, 1791.

This morning closed the sittings of the Yearly Meeting, held in this city for Pennsylvania, &c. It has been attended by a very large collection of Friends, and evidently favoured with our great Master's attention.

The members present were, by a number of concerned brethren, pressed with much animation, to come up with increasing diligence in the discharge of the various branches of our Christian profession.

Friends were earnestly excited to guard against a drowsy spirit in our religious meetings;—to keep as much as possible out of the spirit and maxims of the world; avoiding to meddle with state affairs, seeing they too often are conducted in an ambition and craft, opposite to the doctrine delivered by our holy, self-denying Leader, who declared, "My kingdom is not of this world."

Parents and heads of families were admonished of the urgent necessity of maintaining such a pious circumspection in all their movements, as that their conduct and conversation might powerfully speak forth to those under their care, this instructive language: "Follow us, as you see us follow Christ." Oh! that I may long retain the impressions made during these solemn seasons!

At this Yearly Meeting Isaac Coates became conspicuous among his brethren. He is a middle-aged man, and has never as yet appeared in the ministerial

line; but spoke several times to business in such a pertinent and weighty manner, as to impress the minds of many Friends with a pleasing hope, that he is a vessel chosen by the Master, and designed for extensive services in his family.

We had also at this meeting the acceptable company of Robert Nesbitt from the Eastern States.

He came from England to America, and landed at Boston about the year 1765. Being possessed of but little property, he wrought as a common labourer, at such business as he could procure and was qualified for. Some time after his arrival in America, he became convinced of the principles of Truth as professed by our religious society; and giving diligent attention to the gradual discoveries of grace and truth in the heart, he in a few years, proved as a burning and shining light.

He is a person of great temperance and self-denial. His dress and appearance are remarkably plain and simple; his clothing throughout being of the natural colour, and void of all superfluous appendages.

He uses no sugar, coffee nor tea; nor any of those delicacies of life, which, when strictly traced, are found to flow to us through impure channels. His testimony is against the use of silver in vessels and articles of household furniture; nay, so remarkably intent is he in the performance of what he believes required of him, in order to preserve an undefiled heart, as to decline as much as possible all use of money.

Thus, this virtuous man, disentangled from those trammels, that are as the main cords, which tie down to the world, the hearts and affections of mankind in general,—is at liberty to perform with alacrity all his

Master's commands. Being elevated above the sordid views of earth, and slavish fear of man, he, with undaunted boldness, lays the axe to the root of the corrupt tree, unmindful of the smiles or frowns of the self-righteous professor, who loves to hear only smooth things.

As a polished shaft, shot from the bow of the Master Archer, his labours among us were peculiarly searching, tending to penetrate the false rests; to pierce and alarm the lukewarm and hypocritical: but to proper objects, he was as a vernal shower, replenished by the supreme Husbandman, and directed to diffuse its waters over his parched vineyard, to the revival of the drooping plants.

When I see him rise, through the powerful influence of Divine grace, superior to all opposition, and nobly tread under foot, the petty dignities and distinctions which prevail among men,—I behold pictured before the view of my mind, one of those memorable worthies of old, “of whom the world was not worthy.”

These remarks are not penned, with a view to exalt the creature; we are all, when left to ourselves, poor, weak, and fallible; but they are intended to illustrate the surprising efficacy of the holy principle of Truth, when duly attended to, & nurtured in the heart.

Reflections.

My soul, let the example of this worthy man teach thee to put a just estimate on the good things of this life. Neither receive them unthankfully, nor suffer thyself to be too much engrossed in them; use them as servants; but let them by no means have the ascendancy over thee.

Remember that all the true followers of Jesus Christ, having his holy example in view, and their affections centered in his kingdom of immutable quietude and happiness, pass through time as sojourners, regarding all that this world affords, only as it may forward their journey to that blessed state of peace and love.

2d month 28th, 1792.

A Friend, at one of our late meetings for worship, delivered a short, pertinent discourse, setting forth the excellency of humility and resignation. He recommended to us, to endeavour always to live in such a temper of mind, as in sincerity to adopt the following sentiments, with which he concluded:—"Oh Lord! I am the clay, and thou the potter. Forsake not the workmanship of thy hands."

How great, and how necessary a work is it, my soul, to become as the passive clay! May thy unwearied exertions be to attain this desirable end.

A short account of the death of my sister, Sarah Hamton, who deceased the 15th of the 3d month, 1792.

It pleased the all-wise Disposer of events, to remove her from us in the prime of life, having only attained the 23d year of her age:—and being comforted under a happy assurance, that, taken "from the evil to come," she now rests in peace with God, a brother, for his own future satisfaction and instruction, is induced to preserve the following brief memorial concerning her.

She bore her last illness with fortitude, being seldom heard to utter a complaint, or an impatient expression: although it was evident to those about her, that she underwent great conflicts of mind, she endured them in meekness and silence, having freedom to communicate but little of her sensations to any one.

Some brief remarks, which she dropped near the close of her time, evidenced a mind happily acquainted with the Divine life, and, in measure, prepared to meet the solemn change. An aunt, whom she much loved, having one day watched with her a considerable time, without conversation or noise, she took by the hand, and drawing her towards her, said, "Oh! how pleasing is silence and quietude!" with more words expressive of the strength and consolation with which she was favoured, during such seasons.

The day before her decease, having sat for near an hour, still and silent, reclining her head on her aunt's bosom, she at length said: "I believe I must leave this world; don't thee think so, aunt?" Her aunt replied, she thought it looked likely. After pausing some time, she calmly said; "I have had many precious and heavenly seasons; in which it has been the fervent desire of my spirit, that I might never do any thing which would bring a dishonour upon the Truth, or my parents; and if I go now, I have a hope it will be well with me."

Shortly after this, she proceeded in much quietude and recollection, to give some directions concerning her burial, and the manner in which she wished her clothes, and some other little matters, might be distributed among her connexions and friends; and concluded in an affecting manner, by requesting her aunt not to divulge these matters, till she was laid in the ground, and all was done.

J. H.

NOTE. James Hamton departed this life a few months after the decease of his sister Sarah. The following interesting Memorial concerning him was written by his sister Elizabeth Hamton.

A Testimony concerning James Hamton, deceased.

My dear Brother James being often fresh in my mind, I think there is something from me due to his memory. When he was but young, it was his practice to write down passages of Scripture, and of other good books, that most touched his mind, and in reading them over he was often tendered, and secret desires were raised in his mind, that as he grew in years he might grow in grace. And he who hath promised never to forsake those that seek him, was pleased to be with, and preserve him in a good measure out of the vanities and vain pastimes that poor, unsteady youth are too often prone to.

About the 20th year of his age, having sufficient learning, he undertook school keeping, which proved a very arduous employment, he being anxious to do his duty by those under his care; and even when reproving them for their faults it was with such love and tenderness that they generally loved and esteemed him. The sufferings of his mind arising from the nature of the business, reduced him to a more humble, teachable situation than he had before experienced. Feeling also his many imperfections and wants, he was led into solitude and retirement, and in time, as he says, became in a measure acquainted with the nature of silent, spiritual prayer.

In the year 1786, the school at his native place growing small, he removed to the free school in Montgomery. Here he was favoured to reside in the family of Doctor Charles Moore and Milcah Martha, his wife, valuable Friends, who treated him with kindness, and whose paternal regard he has often

mentioned with gratitude. The latter part of the summer, 1786, his worthy friend Doctor Moore and wife concluded to remove to town. And as he knew not how to part with them, and finding the school at Montgomery attended with much labour and trouble, they invited him to remove with them, and very kindly interested themselves on his behalf. After many serious considerations on the matter, and earnest petitions to the great Parent of all good, that he would be pleased to direct his goings; he agreed to accompany them. They introduced him to the notice of several valuable friends in the city, who furnished him with a number of little girls upon whom he waited as an instructor in several useful branches of learning.

After passing several months in Philadelphia under various trials and discouragements, his prospects as to this world, began in the spring of 1787, to assume a more pleasing appearance, but paying a visit to his relations in Bucks county, on considering attentively the forlorn situation of schools among them, he was unexpectedly and strongly impressed with a sense of duty to serve them once more. This being much against his natural inclination and interest as a man, proved a very severe trial, but through divine assistance he was enabled to submit to it, and resign all in hopes of gaining that peace which the world and all its riches cannot bestow.

Having occupied the school at Wrightstown, for about two years, and finding his mind comfortably released therefrom, he turned his attention once more towards a residence in Philadelphia, and feeling a freedom in his mind, he joined with Joseph Inskeep, in the school-teaching business; which he continued from a sense of duty, believing his great Master had

called him to dedicate his time to the service of the rising youth.

Being of a tender constitution, his health, through close confinement and much exercise of mind, became considerably impaired, and he thought it necessary to quit his business for a season; during which he concluded to take a journey as far as Red Stone, in company with his dear friend, Alexander Wilson, as a means of improving his health. But Divine Providence thought fit to order it otherwise, and to cut short his work in righteousness.

Paying a visit to his Parents and relations in Bucks county, in order to take his leave of them, and prepare for his intended journey; on the morning of the day of his decease, he visited a relative in the neighbourhood, and had thoughts of going farther, but not feeling easy in his mind, returned home; after which in conversation with his mother, he expressed a belief that his time would not be long in this world. About two o'clock in the afternoon, he was taken with a discharge of blood, supposed to arise from a blood vessel breaking in his lungs. He expressed no fear or anxiety on the occasion, nor manifested any alarm on so sudden an approach of death; but his mind appeared calm and composed as a morning without clouds, and his soul centered in divine love, evincing that he had made timely preparation for the solemn close. He quietly departed this life about five o'clock in the evening, on the 7th of 8th mo. 1792, in the 29th year of his age, and on the 9th was interred in Friends' burying ground, at Wrightstown, after which a solemn meeting was held.

ELIZABETH HAMTON.

FRIENDS' MISCELLANY.

The memory of the just is blessed.—Prov. x. 7.

Gather up the fragments that remain, that nothing be lost.
John, vi. 12.

No. 9. ELEVENTH MONTH, 1831. Vol. I.

JOHN WOOLMAN'S CONVERSATIONS,

On the true harmony of mankind, and how it may be promoted.—Copied from his manuscript Journal.

INTRODUCTION.

I have, at sundry times, felt my mind opened, in true brotherly love, to converse freely and largely with some, who were entrusted with plentiful estates, in regard to an application of the profits of them, consistent with pure wisdom. And of late, it hath often revived on my mind, as a duty, to write the substance of what then passed: and as I have attended to this concern, I have felt my mind opened to enlarge on some points then spoken to.

JOHN WOOLMAN.

3d month, 1772.

The substance of some conversation between a labouring man, and a man rich in money.

Labourer speaks thus.—I observe thou livest easy, as to bodily labour, and perceive thou takest interest at seven per cent. I find occasion, among us labouring men, in supporting our families, to work harder

at times, than is agreeable to us. I am now thinking of that Christian exhortation, "Love as brethren," and propose to thee, my neighbour, whether a way may not be opened, for thee and thy family, to live comfortably on a lower interest; which, if once rightly attained, would, I believe, work in favour of us labouring people.

Rich man.—If thou payest no interest, wherein doth seven per cent. affect thee?

Lab.—I was at work for a husbandman who had bought a plantation, and paid interest for a great part of the purchase money. As this neighbour and I were talking of the quantity of grain, equitable pay for a day's work, he told me that so much of the produce of his ground went yearly to pay the interest of the remaining purchase money, that he thought he could not afford so much rye for a day's work, now, as was considered pay for a day's work twenty years ago.

Rich.—Twenty years ago, interest was as high as it is now; and grain, flesh, butter, and cheese, were then cheaper.

Lab.—Seven per cent. is higher than interest is in England, and than it is in most of the neighbouring provinces. This is known to many who pay interest, who look at wealthy interest-receivers, as men having got an advantage of their brethren; and as provisions are more and more in demand, partly by an enlargement of towns and villages, and partly by a sea-trade, some take hold of opportunities to raise the price of grain, flesh, butter, and the like; and apprehend that herein they are only labouring to bring the price of their produce, toward a balance with seven per cent.

On a rise of grain, of flesh, and the like, I have known tradesmen meet, and raise the price of their work. Thus, a poor labouring man who works by the day, for the necessaries of life, must not only work more for a bushel of grain, but also for weaving of his cloth, for making of his coat, and for the shoes which he wears.

There also ariseth discouragement hereby to tradesmen, in our country in general, for tradesmen raising their wages on a rise of grain, the price of cloth, of shoes, of hats, of scythes, and the like are all raised.

Now, if interest was lower, grain lower, and kept more plentiful in our country, wages of hired men might with reason be lower also. Hence, encouragement would naturally arise to husbandmen, to raise more sheep and flax, and prepare means to employ many poor people amongst us.

Sheep are pleasant company on a plantation, their looks are modest, their voice is soft and agreeable; their defenceless state exposeth them a prey to wild beasts, and they appear to be intended by the great Creator, to live under our protection, and supply us with matter for warm and useful clothing. Sheep, being rightly managed, tend to enrich our land; but by sending abroad great quantities of grain and flour, the fatness of our land is diminished.

I have known landholders who paid interest for large sums of money, and, being intent on paying their debts by raising grain, have by too much tilling, so robbed the earth of its natural fatness, that the produce thereof hath grown light.

To till poor land requires nearly as much labour as to till that which is rich; and as the high interest of money which lieth on many husbandmen, is often a

means of their struggling for present profit, to the impoverishment of their lands, they then on their poor land, find greater difficulty to afford poor labourers who work for them, equitable pay for tilling the ground.

The produce of the earth is a gift from our gracious Creator to the inhabitants, and to impoverish the earth now, to support outward greatness, appears to be an injury to the succeeding age.

Rich.—As there hath, for some years past, been a gradual rise of our country produce, and we have not raised our interest, if there be any complaint now, it seems as if we are the men to complain.

Lab.—My friend and neighbour, people, thou knowest, sometimes disagree in attempting to settle accounts (when no fraud is intended on either side,) but through want of matters being clearly and fairly stated. Come now, let us patiently hear each other, and endeavour to love as brethren.

Some who pay rent for a small house, and raise up children, all by day's labour, are often taught by very moving instructions. Some keep a cow, and labour hard in the summer to provide hay and grain for her against winter; but in very cold winters, hay is sometimes gone before spring, and grain is so scarce, through much sending it and flour abroad, that the grain intended for a cow, is found necessary to be eaten in the family. I have known grain and hay so scarce, that I could not any where near, get so much as my family and creatures had need of; being then sparing in feeding our cow, she hath grown poor: In her pining condition, she hath called aloud. I knew her voice, and the sound thereof was the cry of hunger. I have known snowy, stormy weather, of long

continuance. I have seen poor creatures in distress, for want of good shelter and plentiful feeding, when it did not appear to be in the power of their owners to do much better for them; being straitened in answering the demands of the wealthy. I have seen small fires in long cold storms, and known sufferings for want of firewood. In wasting away under want, nature hath a voice that is very piercing. To these things I have been a witness, and had a feeling sense of them; nor may I easily forget what I have thus learned.

Now, my friend, I have beheld that fulness and delicacy, in which thou and thy family live. Those expensive articles, brought from beyond the sea, which serve chiefly to please the desire of the eye, and to gratify the palate, which I often observe in thy family as in other rich families:—these costly things are often revived in my remembrance, when those piercing instructions, arising from hunger, cold, and want, have been before me.

Our merchants, in paying for these delicacies, send a great deal of flour and grain abroad out of our country. Hence, grain is more scarce and dear, which operates against poor labouring people.

I have seen, in thy family, that in furnishing the house, in dressing and adorning yourselves, and in preparations for the table, you might save a good deal, if your minds were reconciled to that simplicity mentioned by the Apostle, to wit, "*the simplicity that there is in Christ.*" And by thus saving, you might help poor people in several ways. You might abate of your interest money, and that might operate in favour of the poor. Your example, in a plain life, might encourage other rich families in this simple way.

living; and thus the wealthy, by abating their expenses, might more easily abate the rents of their lands; and their tenants, having farms on moderate terms, would have less plea for shortening the wages of the poor, in raising the price of grain, than they now have.

I have felt hardships amongst poor people, and had experience of their difficulties; now, my friend, were our stations in the world to be changed;—were thou and thy children to labour a few years with your hands, under all the wants and difficulties of the poor, toward supporting us and our families in that expensive way of life in which thou and thy family now live;—thou wouldst see that we might have a sufficiency, with much less; and on abating our demands, might make thy labour, and the labour of thy children much easier; and doubtless in my case, to thee such abatement would be desirable.

I have read of a heathen king or emperor, so affected with that great law of equity, laid down by our Redeemer, that he caused it to be fixed up on the wall of his palace: "WHATSOEVER YE WOULD THAT OTHER MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM." In this law, our Redeemer refers us to our own feeling; and as all men, by nature, are equally entitled to the equity of this law, and under the obligations of it, there appears, on the point of tenderness to the poor, improvement necessary for thee, my friend.

Rich.—If I were to abate all those expenses thou hintest at, I believe some poor people, as hardly beset to live in the world, as those thou speakest of, would lose some business, and be more straitened to live than they are at present.

Lab.—I know of no employ in life, more innocent in its nature, more healthy, and more acceptable in common, to the minds of honest men, than husbandry, followed no further than while action is agreeable to the body; but husbandry, by reason of the smallness of the number employed in it, is often made a toil, and the sweetness thereof frequently changed into hurry and weariness, in doing no more than employers commonly expect from a man, as the labour of a day.

Rich.—I have seen men perform a full day's labour, even in hot weather, and at night appear cheerful, and no signs of weariness on them.

Lab.—That may often be observed in strong hearty men; but sometimes the necessities of poor labouring men induce them to labour when they are weakly; and among poor men, as amongst others, some are weak by nature, and not of constitutions prepared to go through great labour; and these, in doing what is esteemed a day's work in the summer, are frequently very weary before night, even when in health; and when weakly, they sometimes struggle with labour to a great degree of oppression.

Labouring to raise the necessaries of life, is in itself an honest labour; and the more men there are employed in honest employments, the better. Many of the employments thou hast alluded to, have been invented to gratify the wandering desires of those who, through means of riches, had power to turn money into the channels of vanity. Those employments are often distressing to the minds of sincere hearted people, who, from their childhood, have been brought up in them, with intention that thereby they might get a living in the world. With these I have

a brotherly sympathy, and not only desire that their faith fail not, but feel a care that such who have plenty of the things of this life, may lay their condition to heart.

I feel that it is my duty to love my heavenly Father, with all my heart, and with all my soul and strength. I feel that pride is opposite to divine love; and if I put forth my strength in any employment, which I know is to support pride, I feel it has a tendency to weaken those bands which, through the infinite mercies of God, I have felt at times to bind and unite my soul in a holy fellowship with the Father, and with his Son, Jesus Christ. This I have learned through the precious operation of Divine love, and ardently desire both for myself, and for all who have tasted of it, that nothing may be able to separate us from it.

When rich men, who have the power of circulating money through channels, the most pleasant to them, do not stand upright as in the sight of God, but go forth in a way contrary to pure wisdom, it tends to disorder the affairs of society. And where they gather money through the toil of husbandmen, and circulate it by trading in superfluities, and employing people in vanities, the similitude used by the prophet Ezekiel appears applicable. He represents rich men as strong cattle, who feed on the fat pasture, and then wantonly tread down the remainder; and as drinking at a pleasant stream, and then walking in it till their feet have so stirred up the mud, that the thirsty weak cattle, have nothing to drink but dirty water. This parable of the prophet appears to represent, not only the bodily hardships, in outward poverty and want, of such poor people who are pressed down by the power of the wealthy, but may pre-

perly be applied to those employments about vanities, in which many people are entangled.

Now, if rich men, by living in the simplicity of the Truth, stop the business of some who labour in gratifying the pride and vanities of people's minds, and are drinking the dirty waters; if those at the same time abate their interest, and the rent of their lands, this opens a way for the tenant to be more liberal with the fruits of the ground, when put in the balance against the work of poor labouring men.

An honest tenant, who labours himself, and knows what it is to be weary, on agreeing to pay five men full wages for doing that which is now computed a day's work for four, might ease the heavy burdens of weakly labourers, and open the way for some now employed, in gratifying the vanities of people's minds, to enter upon useful employments.

Men who live on a supply from the interest of their money, and do little else but manage it, appear to have but a small share of the labour, in carrying on the affairs of a province; and where a member of society doth but a small share of the business thereof, it appears most agreeable to equity, that he should live in such sort, as may be most easy to them, by whose labour he is chiefly supported.

The substance of some conversation between a thrifty Landholder, and a Labouring man.

Labourer.—I observe, of late years, that when I buy a bushel of grain for my family, I must do more work to pay for it, than I used to do twenty years past, what is the reason of this change?

Landholder.—Towns and villages have a gradual

increase in these provinces, and the people now employed in husbandry bear, I believe, a less proportion to the whole inhabitants than they did then; this, I take to be one reason of the change; but the main cause is that of sending so much grain and flour abroad.

Lab.—I believe it is so; but I observe that where land is well cleared, and enriched by cattle and sheep, a hundred bushels of rye are raised with less labour now, than was necessary when the ground was to clear, and the ploughing interrupted by many stumps; and as we have great plenty of grain raised in our country, it seems uneasy to me, that I must now do more work for a bushel of rye than I did then.

Land.—The price set on labour is high; but as we have now less labour in clearing land, than we had then;—and as young men, who have no land of their own, are more numerous,—it appears likely that we may have our labour done for lower wages than we had then. And as our country is now more open, and great quantities of grain are now raised, we are enabled to supply some people beyond the seas, with grain and flour, for which in return, we get many things convenient, from abroad.

Lab.—Of things, which to me appear convenient, we, through Divine favour, have plenty in our own land, and in so much sending abroad, and fetching from far, there is a hazard of men's lives, and the good fruits of the earth brought forth through much labour, are often buried in the sea. If our people, who are beforehand in the world, would be content with living more on the produce of our own land, and instead of employing so many men on the seas, would employ the greater part of them in husbandry and useful trades, and keep grain more plentifully in our

country, I believe it would be better for us, in general, and we labouring people might have grain in proportion to our labour, as heretofore; and in the plentiful produce of our country, rejoice with the landholders. But while the landholders have great increase, and therewith gratify themselves and their families with expensive delicacies, and at the same time, demand more labour of us for a bushel of grain, than they did when much less grain was sent abroad; this falls hard on our side. And though a poor labouring man may behold the country in outward prosperity, yet feeling the prosperity thereof to be of such a nature, that in getting bread for his family, he must do more work for a bushel of grain than was required of him in years past, it doth not appear that he hath a proportionable share in this prosperity.

Land.—There are many people in distant parts, who depend on a supply by our grain and flour.

Lab.—I believe some trade abroad might be of advantage to us, and to some with whom we trade; if that spirit which leads into error, had no part in directing this trade.

A great stop in trade, may not be expected without inconvenience to some; but as the spirit of Truth prevails in our minds, we are content with that only which is of real use to us. Thus the love of riches is cast out of our hearts; the desire after costly delicacies is subjected in us; and in true brotherly kindness, we are moved to assist the weak members in the family, under their difficulties.

Our flour is often sent abroad, to fruitful places; and were the inhabitants of some of those places to apply themselves more to that of raising a living for themselves, out of their own ground, and trade less

abroad, I believe both we and they, under a divine blessing, might have a sufficient supply:—less of the produce of the earth would be sunk in the seas, less expense in carrying abroad and fetching from far;—and labour would be made more easy to the tillers of the ground, both here and there.

Land.—We commonly raise more grain in Pennsylvania and New Jersey, in a year, than is a supply for our inhabitants, and by sending abroad that of which we have no present occasion, we not only get a supply of sundry branches of merchandize from abroad, but also get gold amongst us.

Lab.—In rightly labouring for the true prosperity of a country, we do nothing at which any one of our inhabitants have just cause to complain; but in putting forward trade beyond the right bounds, grain is made scarce and dear, even in a time of plenty; a poor labouring man must spend more of his strength to get a bushel of rye, than was required of him, when less was sent abroad. Thus, husbandry, one of the most healthful, honest employments, so agreeable and inviting to us, is made a toil, and becomes wearisome, by reason that too few are employed in it, and too much labour assigned as the work of a day.

Many branches of business are invented, to please the pride and vanity of such who wander from pure wisdom; which branches of business are often uneasy to sincere hearted tradesmen; but husbandry is an employment, in itself, so necessary, and carried on in the open air, that it appears consistent with pure wisdom to have as many employed in it, as the nature of the case will rightly admit of, and that those should not be obliged to work harder for a comfortable living, than may be an agreeable employ.

Grain, of late years, is raised, not only in greater plenty than it was formerly, but also with less labour; and that poor labouring men and tradesmen, should be under a necessity to spend more of their strength for a bushel of it, than was required of them in years past, is a case that to me doth not appear harmonious in society.

If gold is brought into our country through means which renders the condition of the poor more difficult, it appears evident that the country had better be without gold.

I believe the real use of gold amongst men, bears a small proportion to the labour in getting it out of the earth, and carrying it about from place to place.

It doth not appear to have much use but that of a currency, and if trade extended no further than was consistent with pure wisdom, I believe trade might be carried on without gold.

To make an axe or a hoe, iron and steel is worth more to the husbandman than gold of an equal weight.

If a man, with much gold, should travel into those parts of the world, where people are all strangers to that high value which is placed on it, and there endeavour to buy the conveniences of life therewith;—to propose in exchange so small a piece of metal for so much of the necessaries of life, would doubtless to them be matter of astonishment.

Gold, where the value fixed thereon is agreed to, appears to be attended with a certain degree of power; and where men get much of this power, their hearts are many times in danger of being lifted up above their brethren, and of being estranged from that meekness and tender feeling of the state of the poor, which accompanies the faithful followers of Christ.

Our blessed Redeemer, who is always able to supply our wants, even by miracles, when that is consistent with his infinite wisdom; he, our gracious Shepherd, who well knows our weakness, and the danger there is of our hearts being corrupted by that power which attends riches, commands us, "Lay not up for yourselves treasures here on earth;" and one of his immediate followers, warning us of the woful state of such who continue in the breach of this command, said, "They who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

Through the desire of money, men are tempted, at times, to deal hardly with their poor neighbours; and in the possession of riches, there is a snare.

Through this imaginary greatness, the heart is often ensnared with pride; and through plenty of gold, the way is more open to gratify the vanity of the desire in delicacies and luxury; and under these gratifications, there is often a growing exaltation of mind, an imaginary superiority over such who have a small portion of the things of this life; and thus many become estranged from the tender feelings of true brotherly love and charity.

In a time of plenty, when great quantities of grain and flour are sent to distant parts, a poor man who labours for hire to get bread for his family, must do more labour for a bushel of grain, than was required for that quantity, thirty years past; which circumstance appears worthy the consideration of such who possess fruitful plantations, or are otherwise entrusted with power, and may justly incite them to beware lest

the love of money ensnare their hearts, and lead them on to promote trading beyond the right bounds.

They who hold plentiful estates, have power over those who have only their hands to labour; and if they misapply this power, the joints and bands of society are disordered. Poor labouring men, in raising up families, find occasion to labour too hard, while other poor men would be idle for want of employ, were not employments provided, which serve chiefly to gratify the pride and vanity of people's minds.

Where people love money; and their hearts are ensnared with imaginary greatness, the disease frequently spreads from one to another; and children, indulged in those wants which proceed from this spirit, have often wants of the same kind, in a much larger degree when they grow up to be men and women; and their parents are often entangled in contriving means to supply them with estates to live answerable to those expensive customs which, very early in life, have taken hold of their minds.

In contriving to raise estates on these motives, how often are the minds of parents bewildered, perplexed, and drawn into ways and means to get money, which increase the difficulties of poor people, who maintain their families by the labour of their hands.

A man may intend to lay up wealth for his children, but may not intend to oppress; yet, in this fixed intention to increase his estate, the working of his designs may cause "the bread of the needy to fail;" and at the same time their hardships may remain unnoticed by him.

This, the inspired penman describes in the similitude of a man *falling*. Now, a man falling, may go headlong, where he had no design to go. Having

a *will* to be *rich*, he may *fall*;—he may fall into the condition of oppressors, though he had no design to oppress. Thus, it remains that the love of money is a root, from whence spring many evils; and they who will be rich, fall;—they fall into temptations, and a snare, and into many foolish and hurtful customs, which strongly operate against the true harmony of society.

This, of making grain scarce in a plentiful country, for the sake of getting a little fine metal as a currency amongst us, which doth not appear to be worth its weight in steel, for instruments relating to the common business of getting a living in the world, appears to me to work against the general convenience of poor labouring people, and is often a snare to others, respecting the inward state of their minds.

The members in society, to me, appear like the members of a man's body, which only move regularly, while the motion proceeds from the head. In fits, people sometimes have convulsive motions, which though strong, are only manifestations of disorder.

While we love God, with all our hearts, and love not ourselves in a love different from that which we feel towards mankind universally, so long the way remains open for that "*Life* which is the *Light* of men," to operate in us, and lead us forward in all the concerns necessary for us. Here we may rejoice in the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation amongst men.

This is a treasure, of which, through the tender mercies of God, I have, in a small degree, had experience; and when I think on this outward body being

dissolved, and look toward ages who may succeed us, this treasure, of all others, feels the most precious, and what I ardently desire may be possessed by generations to come.

If gold comes not rightly into our country, we had better be without it. The love of money is the root of evil, and while gold comes among us as an effect of the love of money in the hearts of the inhabitants of this land, branches rising up from this root, like the "degenerate plant of a strange vine," will remain to trouble us, and interrupt the true harmony of society.

The love of Christ, which preserves the faithful in purity of heart, puts men into a motion which works harmoniously, and in which their example yields clear and safe instruction; thus our Redeemer said, "Ye are the light of the world."

This is the standard which God hath commanded to be lifted; and the possibility of this standard being now lifted up by us, standeth in that of a lowly watchful attention to the leadings of Him who is the "light of life;" and if we go from this standard, we go into a wilderness of confusion.

While we keep to this standard, we are content with a little; but in the love of money and outward greatness, the wants of one person may require as much labour to supply them, as would supply ten whose wants extend no further than those things which our "Heavenly father knoweth that we have need of." And where people are entangled with that spirit in which men "receive honour one of another, and seek not the honour which cometh from God only;" in this state, expense ariseth frequently on expense, and in the increase of outward substance, they often find occasion for a greater increase. Thus, a

man on some new acquaintance with one, whose living in the world is more specious than his own, may feel an inclination to rise up as high as to a level with him; and in order to attain this, he may frame new devices to increase his estate, and these devices may cause "the bread of the needy to fail," though his intent was only to get riches to himself.

Now, as men have a *will to be rich*; and in that will, follow on in pursuit of devices which work against the convenient living of poor honest people, in this course they decrease as to that of being kind and tender hearted, in seeking after the wants of the weak and helpless: and in that spirit in which men receive honour one from another, their minds are towards outward power, to support themselves in that which they possess.

With gold, men often hire armies, and make great preparations for war. Now in raising great armies, and supporting them, much labour becomes necessary, which otherwise would not be needful; and in the long continuation of these things, the yoke lies heavy on many poor people.

The battles of the warrior are not only "with confused noise, and garments rolled in blood," but commonly continued in the craft and subtilty of man's wisdom; and if we "trust in man, make flesh our arm," and are estranged from that purified state in which the mind relieth on God, we are in the way towards an increase of confusion; and this state, even among much gold and great riches, is less settled and quiet, than that of a faithful follower of the lowly Jesus, who is contented with "those things which our heavenly Father knoweth that we have need of."

In this state we are dead, and our "life is hid with

Christ in God;”—dead to the love of money;—dead to worldly honour, and to that friendship which is at enmity with God; and thus He is felt to be our rock and our safe habitation.

In the love of money and outward greatness, the mind is perplexed with selfish devices, how to keep,—how to defend from the crafty designs of the proud and envious; and from the desperate attempts of the oppressed.

Now, in the bottom of these devices, there is unquietness. For where gold or treasures are gathered, and not in that wisdom which is pure and peaceable, the mind in this state is left naked. The robe of God's righteousness is a covering which, to them who are sanctified in Christ Jesus, is an abundant recompense for the loss of that life, with all its treasures, which stood in the wisdom of this world. Under this robe, we feel that all things work together for our good; that we have no cause to promote, but the cause of pure universal love;—and here all our cares centre in a humble trust in Him who is omnipotent.

JOHN WOOLMAN.

Memorial concerning Mary Walton.

As the memory of the just is precious, and will remain engraved on the heart, as with the point of a diamond, so ought the recollection of their pious lives to act as a stimulus, to those who remain behind, to “follow them as they have followed Christ.” Such are the reflections that arise, in recurring to the removal of our beloved Friend Mary Walton, who, though her race was short, was a preacher of righteousness in conduct and conversation to those with whom she associated.

She was the daughter of James and Hannah Walton, of Fallowfield, Chester County. About the eighteenth year of her age, she commenced teaching the school for coloured children, under the care of Friends, in Willing's Alley, Philadelphia, in which she was much interested, and continued in it until the state of her health obliged her to relinquish the employment; which was about a twelvemonth previous to her decease. Her exemplary patience and meekness of disposition was remarkable, and did not fail to excite the notice of her associates; and some who were most intimate with her can testify, that for the last five or six years of her life (a few instances excepted) they never saw her temper ruffled. Notwithstanding she possessed this happy disposition, this meek and quiet spirit that is of great price in the sight of the Lord, she was often assailed by temptations; and in a letter to an intimate friend, thus expresses herself:—"The enemy is continually at work with me, trying to catch away every good thought that I am favoured with at times. I think it is a great favour, even to have one good thought. I have frequently to say as our Saviour did (particularly in meetings) "get thee behind me, Satan, why temptest thou me?"

She was fond of the society of those whose conversation was edifying, but she also evinced by her love of retirement, that she had been in the garden with Jesus, and had sat under his teachings. Being naturally of a diffident disposition, she seldom said much on the subject of religion; but to a few particular Friends, either in conversation, or in epistolary correspondence, she would drop some expressions that manifested her ardent desire for the prosperity of Zion, and the enlargement of her borders.

4 In the 10th month, 1815, she was attacked with the influenza, which much reduced her; and her constitution being naturally feeble, it terminated in a pulmonary complaint. During her illness, though at times her sufferings were very great, her mind appeared tranquil, and the canopy of love that covered it, rendered her company instructive, though she had but little to say. She was sometimes assailed with doubts of being admitted into everlasting rest, and expressed to a Friend who sat by her, if these were removed she should feel comfortable. About this time a female minister went to see her, who was led to speak in an encouraging manner to her state, and on taking her leave observed, that she believed, let the time come when it would for her change, all would be well. The dear sufferer enquired, "*does thee* think so?" and appeared quite animated with the assurance. Her faith having been thus tried, it pleased him whose dwelling is sometimes as in thick darkness, to dispel the clouds, and say to the captive, go free; and to vouchsafe the blessed assurance that as he had been her Alpha, so also he would prove to be her Omega.

On Seventh day, 7th of 9th month, 1816, she thought her close was near, and requested that the family might be collected,—bade each an affectionate farewell, and then with an audible voice, said, "come Lord Jesus, thy servant is ready." She shortly revived, and through the course of the day, gave much excellent advice to her Friends, exhorting them to live in love, and added, "I love every body. This has been a comfortable sickness to me." She was led to admire the goodness of the Almighty, whose protecting arm had been round her from her youth up.

In the evening of the day, an intimate Friend going into her chamber, she observed, "Well H. thou finds me going fast." He replied, he was glad to see her so composed and resigned. She signified it was a favour, and added, "I expected to have gone at noon,"—hoped we would give her up cheerfully, and had craved that this might be the last day. Her sister remarked that she hoped she would not be too anxious, she replied, "I hope not."

On First day morning, the family were again collected. She appeared very calm, and supplicated, "Oh holy father, if it be thy will, release me, if thou please." After an interval of a few minutes, she suffered much pain, and again interceded, "Oh holy father, give me relief—receive my soul. Thou hast been always good, release me." Second day, she frequently appeared in supplication, spoke of her approaching dissolution with composure; and gave directions how she wished to be laid out. Through the day and during the evening she suffered much bodily pain, and at 10 o'clock enquired what time it was; on being told, she said, "Oh! is it no later?" Soon after supplicated, "Oh! come, gracious father, come and take me home, to thy everlasting rest." At one o'clock, again enquired the time, and as if sensible her close was near at hand, lay very quiet for about half an hour, when raising her voice beyond our expectation, she said, "I am now going—Holy Father, thy servant is ready,—be pleased to come and take me home. Death has no terrors. Oh death where is thy sting—Oh grave where is thy victory?"—and after a short pause, added, "the sting of death is sin."

Thus, triumphantly, did our precious Friend go off the stage of action, and we could have confidently

used this expression from Holy writ: "Open ye the everlasting gates, and let the righteous enter in," not doubting that she was admitted through the gates into the city, and was added to that innumerable company that surround the throne. Her loss we sensibly feel, having looked upon her as one that was to assist in repairing the walls of our Zion, and to be as a pillar in the church; but we desire not to repine, believing our loss is her everlasting gain.

She departed this life at her brother's residence near Frankford, the 9th of 9th month, 1816, about the 23d year of her age.

A Short Memoir of Oliver Matthews, deceased.

Departed this life on the 17th of the 1st month, 1824, at his residence in Baltimore county, OLIVER MATTHEWS, in the 103d year of his age, having spent the greater part of his time on the farm where he died. He was of the Society of Friends, among whom he had long been active and useful, having religiously exercised uniform plainness and sincerity, as was his continual practice.

His upright conduct through life, and in his dealings, was a striking feature of his character, it being his steady aim to live up to that correct principle of punctuality, which so signalized the members of the society in its early rise.

He was distinguished for habitual and unaffected hospitality, being of a lively cheerful turn of mind, and possessed of a tender spirit, which was conspicuously manifested in his paternal affection towards his beloved children, all of whom, except one, he lived to see removed to another state of existence.

He had been blessed with a good constitution, and retained his faculties as well as usual, until near the close, when they, with his bodily strength, were discovered to be on the decline, which evidently indicated approaching dissolution, without any apparent disease, except what was brought on by *the hand of time*.

His remains were interred on the 19th following, in the burying place of Friends first used at Gunpowder, where their meeting was originally held. Previous to the corpse being removed from his late dwelling, the *calmness and solemnity*, evidently felt, afforded a confirmation that "all was well" with him; and those sensations were accompanied with two lively communications, briefly delivered by two concerned Friends to the same effect.

The following language may with great propriety be adopted respecting him, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season."

J. T.

Baltimore, 2nd Month 26th, 1824.

The following lines were addressed to the late OLIVER MATTHEWS, of Baltimore county, near the close of his 102d year, by a distant connection of his.

Of the years that are vanish'd and fled,
 Thou standest a relic, alone!
 The winter of age hath encircled thy head,
 With a white and immaculate zone!
 And brightly thou shinest, a land mark between
 The days that are now, and the years that have been!
 The sun in his gorgeous career,
 Unnumber'd the times thou hast view'd,

When bright in arising his splendors appear,
Or mild in his evening mood;
When calmly he sinks in the waves of the west,
Like a spirit of earth, in the sleep of the blest!
But say, hath his glory decreased,
Since the dawn and the morn of thy day?—
His might and his splendor, to show, hath he ceas'd,
Or to lighten the world with his ray?
No! mighty in power—eternal in bloom;
He dreads neither death, nor the night of the tomb!
But a different race he illumines,
From those he beheld, in thy youth!
For *they* have gone down to their separate tombs—
Their vigor—their virtue and truth!
Whilst thou art remaining a limb of the dead!—
Yet rescued by *Time*, from oblivion's bed!
Thus oft have I seen in the field,
When the work of the reapers was o'er,
A stalk, that eluded the death-dealing wield
Of the scythe, and bloom'd on as before,
But soon did stern winter its beauty deform;
It quivered and sunk 'neath the arm of the storm!
The watch-word is sounded aloud—
“Death—death is approaching to all,”
And o'er us, enrob'd in the folds of the shroud,
Shall wave yet, the wide flowing pall!
And Oh! may our day in its verging decline,
Have a sky as unclouded, as spotless as thine!
Then rest thee, thou remnant alone,
Of a race now embracing the clod!
And may'st thou triumphant ascend to the throne,
The fruition of bliss, in the mansions of God!

Sink calmly and sweet to thy slumber of rest—
Mount, spirit, from earth, to the realms of the blest!

SCHOOLS.

In 1746, the Yearly Meeting of Philadelphia, “desired Friends, in their several Monthly meetings, to encourage and assist each other in the settlement and support of schools, for the instruction of their children, at least to read and write, and some further useful learning, when circumstances will permit it; and that they observe, as much as possible, to employ such masters and mistresses as are concerned, not only to instruct their children in their learning, but are likewise careful in a spirit of meekness, gradually to bring them to the knowledge of their duty to God, and one to another.”

Many of the children of Friends, previous to that time, were brought up without school instruction; and even those in comfortable circumstances, in some country places, for want of convenient schools, never learned either to read or write. It is probable the advice of the Yearly Meeting, had a beneficial effect; as instances of total deficiency in school learning, are not so frequently noticed among those who were then the objects of this concern.

The Yearly Meeting in 1750, and divers times afterwards, manifested a lively interest in the “importance of training up our youth in useful learning, under the tuition of religious, prudent persons, suitably qualified for that purpose,”—and recommended that, “Friends should exert themselves therein, as fully as their circumstances would permit;” and that Month-

ly meetings should appoint committees to have the oversight and care of schools.

In 1778, a united concern is expressed for the establishment of schools, for the instruction of youth, in useful learning. It is stated that, notwithstanding the pressing recommendations before mentioned, very little had been done effectually therein. The raising of funds for the support of schools, had been proposed, and was afresh recommended to the notice of Friends; and that an account of the progress made in the several meetings, be sent to the Yearly Meeting. It was also proposed, "that within the compass of each meeting, where the settlement of a school is necessary, a lot of ground be provided, sufficient for a garden, orchard, grass for a cow, &c. and that a suitable house, stable, &c. be erected thereon.— Such a provision would be an encouragement for a staid person, with a family, who will be likely to remain a considerable time, perhaps his whole life, in the service, to engage therein." It was further advised, that Friends promote subscriptions towards a fund, the increase of which might be employed in paying the master's salary, if necessary, and promoting the education of the poorer Friends' children.

These earnest advices, included in a report to the Yearly Meeting, signed by Anthony Benezet and Isaac Zane, appear to have had a good effect in stimulating Friends to a more lively concern on the subject of schools. In 1784 and '85, the minutes mention the necessity of persevering in unwearied endeavours to effect, in a greater degree than has yet been done, a liberal provision for the due instruction of youth; continued attention, and further unremitting industry is renewedly urged, that Friends of the

respective meetings may be enabled to give a more satisfactory account of their further progress therein.

In 1787, the establishing of well regulated schools, under the care of religious, well qualified tutors, is again recommended "to the vigilant care of concerned Friends, to be extended not only to the children of Friends of more easy circumstances in life, but also to the offspring of such as are poor, and of the black people, whose condition gives them a claim to that benefit." Two years after, the Yearly Meeting issued pressing advices on the subject of schools, and the establishment of funds agreeable to the recommendation of 1778.

These repeated advices of the Yearly Meeting, claimed the weighty attention of Friends; in many of the monthly and preparative meetings, funds were raised for the support of schools; and in some places, a house and lot was provided for the accommodation of the teacher. Foreigners, frequently of loose principles and immoral habits, had formerly been employed as schoolmasters, but an increasing care was now manifested in the choice of teachers of exemplary life, and whose conduct was consistent with our religious profession.

About the year 1790, a concern was introduced among Friends of Philadelphia Yearly Meeting, for establishing a boarding school upon a plan similar to that at Ackworth, in England. A pamphlet, written by Owen Biddle, detailing some of the proposed outlines of the institution, was published—the Yearly Meeting took a lively interest in promoting the measure, which resulted in the seminary at Westtown, which was opened in 1799. This institution has been the means of diffusing improvement in Friends'

schools generally, in Pennsylvania, New Jersey, Delaware, and elsewhere.

The Yearly Meetings of Baltimore, New York and New England, have also patronized the institution of boarding schools, under similar regulations.

When the subject of a Yearly Meeting school was under discussion, some Friends of Philadelphia and its vicinity, made some efforts to set up a boarding school on a smaller scale, for their present convenience. It was probably owing to the decease of one of the principal promoters, that the project was not carried into effect.

During the last thirty years, boarding schools have been opened in many parts of the country, by Friends in their individual capacities.—None of these appear to have been restricted to members of our religious society—and it is believed they have been the means, not only of diffusing literary information, but of extending a profitable knowledge of the principles and order of the Society of Friends.

Fifty years ago, the books used in country schools, were Benezet's primer, Dilworth's Spelling book, then the New Testament, and after that the Bible. Dilworth's assistant was the standard work on arithmetic; English Grammar was very rarely taught; and it was only some uncommon genius that advanced to the study of the Mathematics. Geography, Astronomy, Natural Philosophy, History, and many other sciences, that are now familiar, were probably, not then thought of; and even if they had been proposed, the want of enlarged views in parents, would, most likely, have induced them to discourage their children from entering on such studies. It is a fact, that the study of Geography was prohibited in a large boarding school,

not forty years ago; because its doctrines were apprehended to be at variance with some passages of sacred scripture. An aged Friend, not 30 years back, having visited a school, where the study of the globes was observed amongst the exercises, was sorry to see time spent in acquiring ideas inconsistent with those which he thought resulted from the text—"the foundations of the earth."

While Friends were ardently progressing in the concern relative to schools, making liberal provision for the support of qualified teachers, erecting suitable school houses in the room of their old gloomy buildings, the necessity of more suitable books than some that had been in use, appeared obvious.—The Meeting for Sufferings furnished country schools with Barclay's Catechism, and Penn's Maxims for the reading classes; Peirce's Spelling Book superseded the use of Dilworth's—an improved system of arithmetic, by sundry teachers, in and near Philadelphia, was brought into general use; an excellent compendium of English Grammar, compiled by James Hamton, paved the way for the more general study of that science; the higher branches of Mathematics, Geography, Natural and Civil History, and the study of other useful sciences,—were encouraged. A more general expansion of mind resulted, and many of the vulgar practices and erroneous ideas of the age of ignorance, were thrown much into oblivion.

The introduction of school books, of an improved character, had a stimulating tendency.—Murray's Readers, and some of the best classic English poetry, were calculated to introduce rational habits of thinking, as well as devotional feelings. The books for children, published by the Johnsons in Philadelphia,

inculcated the duties of humanity; the numerous and valuable little works, issued by Samuel Wood and Sons, of New York, furnished amusement and valuable instruction to the youthful mind, and supplanted the taste for such unprofitable romances as Tom Thum, Giles Gingerbread, Gulliver's Travels, and Robinson Crusoe.

Less than a hundred years ago, our ancestors were urged to furnish their children with an opportunity to learn to read and write; and where circumstances would admit, some further useful learning. Under a prospect of the advancement of the present day, we may be ready to marvel that the extent of their wishes in 1746, was so limited.

We rejoice that the human mind is advancing in the proper application of its powers, to the study of truth, and the knowledge of natural science. We also rejoice in the improved order observable in schools; that teachers, more generally than formerly, are "careful," as our worthy Friends of 1746 express it, "in a spirit of meekness, to bring their scholars to the knowledge of their duty to God, and one to another."

Joseph Clark's Account of a Journey to the Indian Country.

In the year 1797, John Parrish, a friend and father in the church, suggested the advantage that might arise to the Indian natives, by bringing a few of their young females into this part of the country, in order to instruct them in the useful arts of domestic economy, by placing them in the families of suitable Friends, where they might be carefully educated.

This being a very weighty matter, claimed my serious attention, and was laid before the Committee appointed by the Yearly Meeting, for promoting the improvement and gradual civilization of the Indian natives. The proposal was acceded to by the Committee, who furnished me with a Certificate expressive of their unity therewith, and addressed to the Indians, as follows:

“BROTHERS,

We received by our friend, Henry Simmons, a few lines from you. We were glad to hear from you, and that your young men were encouraged to walk in the good path, we recommended to you. It did our hearts good, when he told us that you had raised corn, wheat, and other grain, to supply yourselves till next crop. We wish you all to be sober and industrious, and learn to be good farmers.

Brothers, we understand that you are desirous, a few of your girls should be placed in the families of some of our Friends, and be taught what our daughters are. We rejoice at it, and are willing to take three of them; and our friend Joseph Clark, has agreed to assist in bringing them safe down. They (H. Simmons and J. Clark) will deliver you this. We also have agreed to take two girls from Oneida, and two from the Tuscaroras.

Brothers, we expect the girls you send us, will remain till they are eighteen years of age, as our daughters are placed by their parents or friends, to learn what we want your daughters should know; that is, spinning, weaving, how to make butter, and such other things as are useful on a farm. We shall place

them in such families as will use them kindly, and instruct them in what is needful.

We remain your friends and brothers,

JOHN DRINKER,
H..DRINKER,
JOHN PARRISH,
THOS. STEWARDSON,
THOMAS WISTER,
JOHN BIDDLE."

Having laid the subject before my family, after about two weeks' consideration and preparation, I took an affectionate leave of them, on the 16th of the 10th month, 1797, and went to Bristol in Bucks county, where I met with my friend, Henry Simmons, jun. who was to be my companion in the journey, which was very satisfactory. But he was taken unwell, after travelling about twenty miles, and continued so during all the journey.

When we arrived at New York, a number of articles were purchased, for clothing for the girls, and we prosecuted our journey till, in due season, we arrived at Oneida, in the state of New York, where we were received with marks of affection, by the Indians. I was taken to the house of one of the Chiefs, his wife having been informed concerning my coming.

On the 29th, Nicholas Cusick, Chief of the Tuscaroras, with his wife, made us a visit. He is an orderly and sensible man.

We also had a conference with the Stockbridge and Tuscarora Indians; at which we produced our certificates, and they were read, not only by paragraphs, but by sentences and words. Hendrick Apaumut was interpreter for the Stockbridge, and Nicholas Cu-

sick for the Tuscaroras. Some warriors from Niagara, were also present. At this conference, the Indians seemed fully satisfied with the proposals made to them. We informed them that Friends had nothing but love for them and their children; and as it was their desire that we should take their children, we would do it at Friends' expense. On which information, they acknowledged Friends' love for them.

11th mo. 1st.—Had a conference with the principal Chief of the Oneidas, about the girls. He remarked, that those of the young Indians who go out, often learn wrong habits; and mentioned some instances in the neighbourhood. He further observed, that they would rather the sons of Onas, (meaning of William Penn,) should have their people or children, than any other people; but their judgment was, for our women to come and instruct them; which would better preserve their morals, and be of far greater utility amongst the Indians, and which they always understood would be the case, from the first proposal made by the Committee. In answer to all this, I replied, "Great trees grow slow;" meaning great matters take time to accomplish.

He called upon me twice after this, to write a piece for their nation. At first, I declined: but, upon the second application, I complied; well knowing that what they requested was the mind of Friends, and also of Government. When it was written, they conferred together about its contents; and next day I was informed by their Chief that they approved thereof. The purport of it was to warn off some bad tenants, who had settled on their land contrary to law. The Chief gave me a name, Onas, signifying the man who

uses a pen, which I thought no way suitable for my small abilities.

Being frequently in company with the Stockbridge Indians, I was induced to believe they are superior, especially the women, to many under our name, who make a high profession of religion.

3d. Travelling through this settlement, I beheld the pleasant situation of the houses of the natives on a rising ground, near a clear, running stream, surrounded with trees which are evergreen,—my mind was considerably humbled on seeing the manner in which they lived, and how free they were from those cares and wants, that luxury and pride have introduced.—Their composure and serenity are remarkable. After a long absence of an Indian, they do not show that extacy on his return, that we do in meeting a friend in such a case; but when a suitable time offers, he says, "Satandoxry gawcheel!" that is, "So, friend, art thou still in the valley of tears?"

About this time, I was informed of an interesting circumstance, which occurred among the Wyandot nation of Indians, with a deputation from Congress. It appears that in consequence of some encroachments of the white people upon the borders of their land, a demur or dissatisfaction arose among the Indians, and the affair demanded the attention of Congress, who appointed a certain number of judicious men, of their body, to investigate the grievance. The Indians being informed, a council was called; and at a time appointed, the deputies met them, and requested to be furnished with information of the boundaries of their territory. When, to their great surprise, a young Indian stepped forth, and on behalf of the council, in a solemn manner, spoke thus: "He who causes the

sun to rise beyond the top of the eastern hills, and set below the brow of the western mountains,—that hath clothed the wilderness with leaves in the spring, and disrobed it again, in the fall,—it is He alone who hath set bounds to our country.” This speech so surprised the auditory, though men of great abilities, that they knew not what reply or answer to make.

5th. Favoured with health, though my companion, H. Simmons, jun. labours under the affliction of the ague. John Tuhi and George Crosby came to see us. These men are of another tribe, and appear superior in respect to sobriety and understanding, to many of us, who are of a fairer complexion. Their remarks on divers matters were edifying. Speaking of a schoolmaster's qualifications, one of them observed that the sort of master they wanted, or required amongst them was, not only one who was qualified to teach children, and keep the school in order, but one who would be an example to their parents.

These men offered us their horses to ride to their nation, and they would go on foot, being about seventeen computed miles, through a country almost impassible at this season: but I could not accede to their kind proposal.

Had a meeting this morning. A number of Indians came to see us, notwithstanding it was very stormy. I thought this a day of refreshment, both in our little sitting, and in some remarks made by the natives.

6th. A cold morning;—the wind north-east, and the waters high in the creeks, from the thaw of snow that had occurred. We intended to set out for Stockbridge on foot, but as my companion was much reduced by having the ague, together with some baggage we had to take, it seemed a little difficult. But

He who is a present help was near to provide; for a Stockbridge Indian came to the house at the hour we intended to depart, and agreed to carry our burdens. From my feelings, I had cause of thankfulness for being here; believing the Lord is bringing about a great work in the earth.

A man, called a Baptist minister, was at Stockbridge. The Indians showed him our certificate; at which he expressed his approbation, and offered us the use of his horse for a few days.

Here we were informed that the Oneida's conclusion not to send their girls from their nation,—had such an effect upon the Tuscaroras, that notwithstanding we had delivered clothing for their children, we had to recommend them to deliver it to those who offered voluntarily. We could have had many more of the Stockbridge children, than were specified in our certificate; but to keep as near as possible to what was therein contained, was our earnest desire.

My companion was so ill as we travelled along, that he entreated me to permit him to lie down on the wet logs; which I could not suffer; and whether he would be able to reach the house intended was uncertain,—the road being so very miry. His illness was a considerable exercise to me, not only at this time, but many others. At length, we arrived at our Indian brother's, where we were treated with great kindness, and much hospitality.

7th. A fine morning. My mind often felt the sweet influences of Divine Goodness; and I could behold its salutary effects among some of these inhabitants of the wilderness. Their penetration and judgment in religious matters, are very evident and striking, as may appear in the following narrative.

It appears that two young men were prepared at Princeton college, to be sent as missionaries among the Indians. And in order to habituate themselves to the hardships that awaited them, they lodged upon boards. When they set out upon their mission, several persons of respectability accompanied them to the Creek Nation. When arrived, the Chiefs were called,—a conference was held with them, and it was proposed to call a Council; which being met, the visitors informed them that they had brought two ministers of the gospel to preach salvation to them,—and also a number of books, which would lead them the way to heaven. The Indians received the information, without apparent emotion; and said they would consider the subject; which should occupy the space of fourteen days. Meantime the young ministers proposed preaching; but the Indians would not suffer them, until their own conclusions were made. At the expiration of the fourteen days, the Indians made inquiry, whether they had any dark-coloured people among them, and whether they preached the gospel of salvation to them: whether they gave them those good books, which would show them the way to heaven; or, whether they treated them as slaves, or as brothers. Being answered accordingly, the Indians again spoke, “Go home, and preach the gospel of salvation to them; give them those good books, that will learn them the way to heaven;—treat them as brethren, and not as slaves; then come and preach to us.” In consequence of this refusal, the whole missionary company returned; and one of them who was in the station of a Congress-man, was so affected with the circumstance, that he emancipated all his slaves. When I came home, I called upon the person, and

inquired more fully respecting the matter, when he readily, seriously, and fully confirmed the same.

I never experienced greater kindness than from the Indians. I had not only their horses to ride, but a guide from place to place. The natives would not permit me even to carry my portmanteau, nor scarcely to go over a bridge that was dangerous, but offered to carry me over in their arms; though I would not suffer them. When I lodged with the Indians, they would build a large fire at bed-time, in the room that I occupied, and always renewed it at midnight;—the family being remarkably still, whether up or a-bed.

8th. A hard frost. This morning, set out for Brothertown, having the Chief's horse to ride, with one of their principal men for a guide. We travelled through a most fertile country, over logs, and through bushes, at the rate of about a mile, and sometimes two, in an hour. Arrived at Brothertown in the evening, and were treated with all the kindness we could ask. Having comfortably lodged here one night, the next day we set out for Fort Schuyler, being still accommodated with horses and a guide. The roads were beyond description, bad; but we were favoured to reach Fort Schuyler, in the evening,—having previously agreed to meet our family of female Indians at this place.

10th. This morning our Indian girls came, each one accompanied by her parent or guardian. The business of parting was conducted with great seriousness, for the Indians delivered their children to us with the utmost confidence and quietude: which brought over my mind a considerable weight of concern and care, that nothing on my part, might obstruct this great and important work. The girls ma-

manifested much stillness and composure, at taking leave of their parents, to go a long journey, with perfect strangers, to reside in a distant land. So we went to the Mohawk river, and they stepped into the boat, wrapped their faces in their blankets, and I do not remember that they uttered a word. We now had to pass down this river about one hundred miles, but got on very well the first day's voyage.

11th. Very cold this morning, especially on the Mohawk. We arrived at the Falls about breakfast-time. These wonderful works of Providence are very striking to every rational beholder. The water-fall is fifty-one feet between the tremendous rocks, which form a perfect stone wall for the space of twenty miles along the river. This river receives the fewest creeks of any I know of; consequently it keeps nearly the same height, and is not affected by any tide. Travellers often stop, kindle a fire on its banks, and dress their meal.

My companion continues ill, increasingly so, by being much exposed to the cold in an almost open boat, while the hills and fields are covered with snow. About four o'clock in the afternoon we arrived at Schenectady, and procured comfortable lodgings, which could not be obtained at every place.

12th. A rainy morning. I felt well in health, through favour, though my companion, H. Simmons, was still affected with the ague. Being first-day, early in the morning, we were taken about fourteen miles in a carriage to Albany, where we tarried at the house of our kind friend, Peter Field, during the remainder of this day, which I spent chiefly in reading the Book of Martyrs. There are but three families of Friends in this place, who are not thought qualified

to hold a meeting: therefore, they and their children must suffer great privation and loss, in the most serious and important part; for, being full twenty miles from the nearest meeting, perhaps these young people but seldom attend.

It would be wisdom for parents carefully to weigh every difficulty, in removing with their tender offspring, to settle far from meeting, and not let the perishing things of this world have too much sway. He who is rich in mercy, can mar abundance, and bless a little; for "the earth is the Lord's, and the fulness thereof."

18th. A fine mild morning. The wind being favourable, we took passage in a sloop for New York. I felt a degree of thankfulness that the Lord had thus far preserved us, and our family of girls.

14th. A rainy morning, though mild. Our girls conduct themselves with so much propriety, that they are remarked by persons of respectability. My mind was frequently exercised, so as not to suffer me to sleep; hoping nothing might befall my tender children, that would obstruct this good work, which the Lord is about to carry on from sea to sea, and to the uttermost parts of the earth.

We left Albany about four o'clock in the afternoon, and came to Hudson that night, about thirty miles; notwithstanding we were aground, and laid at anchor till the tide floated us off. Next day we had a head wind; but our family appeared cheerful, which is a considerable satisfaction, and cause of thankfulness unto Him who is a present helper in every needful time.

16th. A clear, cold morning. Run aground by means of a strong wind from the western shore, about

nine miles above New York. When the tide was in favour, we carried out our anchor, but all endeavours at this time, proved in vain; and we were obliged to remain in the cold, until the tide should rise again. In the evening, we renewed our efforts, and were favoured to effect our design. We arrived opposite New York about nine o'clock in the evening, but the tide run so strong that the captain said he could not bring the vessel to shore. Being desirous of moving forward as fast as practicable, we engaged the boat to take us ashore; which being covered with ice on every part, and tossing so much, that it was with difficulty we could get in. At length we arrived safely in New York, and were kindly received by our friend Edmund Pryor; and may truly say, from the tenderness that was shown to us, and to the Indian girls, it was "like a brook by the way."

17th. A snowy morning. Friends manifested much kindness towards us, particularly Joseph Delaplaine, who accompanied us to the vessel, and presented to each of the girls a piece of silver. We arrived safely at Brunswick about seven o'clock in the evening. There was here, at this time, a certain great man from Poland, who had never seen an Indian, and was desirous of being introduced to the girls. They being in a private room at supper, he walked in to take a view of them. When he beheld their orderly deportment, he seemed much surprised; and after walking round the table where they were sitting, he said, "These are almost civilized already." I informed him that the father of one of them would not drink wine.

The same evening, the Poland general and his company came into the room, where my companion

and I were sitting. In the course of the conversation, the word *thou* was used, which attracted the attention of a young man, who remarked in French to the general, that we, as a people, had a very uncouth way of speaking *thou*;—he apprehended, (as I suppose,) that we should not understand what he said in that language. However, I informed him, that it was the language of the Almighty to the first man, Adam; therefore bid him not reflect upon the people for using the language, which the Lord had taught them. He looked confused; and the Polander, who understood English, appeared to favour the observation.

18th. Set out before day, and reached Princeton by breakfast-time. Through the continuance of Divine favour, my family continue well, except Henry, whose ague remains with him. Passing on, we arrived safely at Bristol in Pennsylvania, where we parted. Henry took charge of the children, and went to his home in that neighbourhood, where it was concluded the girls should remain until I should return from Philadelphia. Accordingly I took passage in the stage, and reached home about nine o'clock in the evening; where, through the favour of a kind, preserving Providence, I found my family well, and we were mutually rejoiced to see each other.

19th. A few Friends were called together, in order to be informed of my proceedings, and to consider what necessary step should be taken next. They expressed their satisfaction with my communication, and concluded that I should return the next day to Henry Simmons's, and bring the girls down to Philadelphia.

20th. Rode to Bristol, and next morning to Henry Simmons's, where the girls remained during my ab-

sence. Being equipped, we again set out, and arrived at my house about sun-set. The girls continued with us for three days; during which time, they conducted themselves in an orderly manner; and occasionally read the Scriptures. Many Friends called to see them, and gave them a number of small presents.

The next concern was, to find suitable places for them. We accordingly set out for James Emlen's, in Delaware county, where we arrived safely, and were kindly treated.

On first-day, the 26th, we had them all taken to meeting, where they behaved in a becoming manner. In the course of a few days, we had them stationed at the Friends' houses, who were willing to take charge of them, and instruct them in the business of housewifery. Two of the girls were placed with Nathan Coope and son;—one, with a woman Friend, who had a concern to take charge of one of the Indians;—one was placed with the family of William Jackson, and the remaining two with Isaac Jackson. At my taking leave of them, they wept considerably; and I felt much tenderness toward them, when I reflected upon the confidence which their parents had placed in me. On looking over this journey, I may thankfully acknowledge, that through adorable mercy, I have witnessed preservation; and may the great Preserver of men have the praise.

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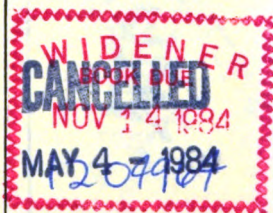
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